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Our Duties Toward Mental Defectives

The discussion of the problem of mental deficiency has chiefly been conducted from the standpoint of the rights of society with regard to these unfortunate beings. It has been asked: What may society do in order to protect itself against what was called the menace of the mental defective? The reverse side of the question, namely that society also has duties toward the mental defective, was somewhat eclipsed if not entirely obscured. Now since after a little patient investigation it appears that there is no cause for alarm and that the danger of being swamped by mental defectives is very remote, we may give some thought to the duties of society toward the underprivileged that dwell in its midst. What does society owe these individuals, so pathetically helpless? It is quite certain that first of all we must rid ourselves of that twisted mentality which would look upon them as enemies of society and invaders of our peace and order. We must learn to regard them with a friendly and kindly eye and as the wards of society, objects of devoted and paternal care. They are a sacred trust for which society will be held responsible.

We mention sterilization only to brush it aside, not merely on ethical grounds but as an unnecessary and ineffective measure. In support of this view we quote the opinion expressed in the Report of the Mental Deficiency Committee of England: "They (the members of the Committee) feel however that there is not sufficient evidence at present to justify the general adoption of sterilization of defectives, and are convinced that even if it were adopted no great alleviation of the burden of mental deficiency could follow." The same Committee declares: "There are no grounds for a pessimistic view as to the biological stability of the human race."

Whilst heredity may in some cases be a source of mental deficiency, our knowledge of this factor is at present not sufficient to serve as a basis of practical measures. It may, however, be pointed out that there are other preventable causes of mental deficiency, to the elimination of which society might well turn its attention. A type of mental deficiency exists which is due to deleterious environmental factors. Such environmental conditions, which may be classified as prenatal, natal and postnatal, are subject in a large measure to social control and may be removed. Thus Dr. R. De Guchteneere writes: "Lastly and most important, it is difficult to tell

whether, in the case of an abnormal or diseased subject, the dangerous symptoms and tendencies which he shows are inherited or due to blastophoria, or the consequence of illnesses or infections of childhood. To these must be added the influence of birth-trauma. A Japanese observer has investigated the birth conditions in the case of children with nervous and mental disorders. He found that out of 69 cases 29, or 42 percent, were declared to have been born in a state of asphyxia or after a long instrumental delivery. Rydberg finds that about a third of infants showing signs of intracranial haemorrhage after birth were afflicted with idiocy or imbecility. It may be noted that the first-born particularly liable to birthtrauma." ¹⁾ Here is something of very practical import. With this situation we can deal without waiting on the outcome of further theoretical speculation.

The interests, however, of the present paper lie in a different direction. We are not so much concerned with the prevention of mental deficiency as with its proper treatment, and even of this problem we only intend to touch on the general ethical aspects that must inspire all practical measures rather than the technical details. In dealing with the subnormal, two considerations ought to be uppermost in our minds. The first is this: Whatever the sad condition of the mental defective may be, he truly is a rational being with an infinitely precious immortal soul. The priceless gift of reason, by which man is made the image of God, is there, albeit clouded on account of certain bodily conditions. This thought invests the person of the defective with dignity and sacredness. On this fact the Church insists with great emphasis and as a consequence is much concerned in safeguarding the rights of the defective. The defective is possessed of inalienable human rights and shares with us the exalted privilege of being a person. If this idea is deeply impressed on our minds it will very strongly and favorably influence our attitude toward him. On this supposition we can understand that Catholic philosophy regards even the existence of the mental defective as a precious boon. The dark clouds overhanging the soul of the feeble-minded will some day clear away and the priceless jewel will shine forth in all its beauty and splendor. Considerations of this kind will naturally inspire us with tenderness toward those whom some deplorable circumstance has deprived of their earthly birthright. They will

¹⁾ Judgment on Birth Control, New York, 1931.

prompt us to make their surroundings as worthy of a human being as possible and to prevent their further degradation. They will also make us look upon labor in their behalf as a labor of love.

The second thought that must guide our labors for the mental defective is that as a human being he is entitled to that measure of happiness of which he is capable. This applies especially to the higher grade imbecile. With some training he cannot only be rendered socially harmless but also acquire a modest degree of social usefulness. Some will have to be cared for in institutions, but others can, after an appropriate course of training, re-enter society where they may engage in humbler pursuits that will give them a sense of dignity and also bring sufficient remuneration to provide for their maintenance. In a world so completely dominated by the competitive principle as ours they will not be able to shift for themselves, but will require continued supervision and guidance.

Thus even after institutional training after-care cannot be dispensed with, but where this is properly bestowed the results are gratifying. Socialization can progress to a considerable degree so that from this point of view the patient will not prove very troublesome. Our over-intellectualized education of course is not for him. Manual training and physical exercise are the means by which the minds of the subnormal must be developed. In the Besford Court Catholic Mental Welfare Hospital (Besford, near Worcester, England) scouting has been found a very effective means of social training. Regarding this subject we read in the very interesting and highly instructive report of said institution as follows: "In other words, scouting provides us with an invaluable basis upon which to construct a scheme for the socialization of the high-grade defective as a preparation for his return to the community. In stating this we do scouting the highest honor we can, for it follows from what has been stated above that not only does scouting train in a most admirable way boys who are of normal intellectual ability, but as an educational force it goes further and deeper and enables those whose gifts are fewer than those of their brethren to make progress along the same road that leads to permanent success in life." When the mental defective finds in life a place that fits his abilities and is surrounded by the necessary protection which his state requires he will not be cheated out of the happiness to which he has a right; for a useful and happy life are well nigh synonymous. Preparation for a suitable occupation is the essential step toward self-respect and happiness.

Proper training, of course, calls for some outlay on the part of the community, but the money thus spent is well invested and brings adequate returns even from the purely financial point of view, letting aside humanitarian considerations. Surely it is beneficial to the community when the mental defective is made self-supporting, and it is immeasurably more beneficial to the defective himself. The

results in this direction are decidedly encouraging as we learn from the Besford Report, in which we read: "But there is one area which has been sending boys year by year to Besford Court almost since it opened—the City of Stoke-on-Trent. The number of its cases has seldom fallen below twelve, and although most of these did not continue their training beyond the age of sixteen, and although some of the earlier boys received their elementary manual training when our craft classes were in very embryonic condition, the after careers of the boys who have left are highly encouraging and may be taken as indicative of the much better results that will be obtained in the case of those boys who complete their course. . . . In sending his report, the Chief School Attendance Officer mentioned one other fact which has impressed him deeply—the habits of cleanliness, self-respect and neatness of dress were not lost by the boys after leaving Besford, nor did they find the companionship of loafers and ne'er-do-wells agreeable to them. Each boy, he noted, stood out from his environment as a young man with comparatively refined tastes, sturdy principles and excellent manners." If trained, then, in this manner it need not be feared that the mental defective will engage on a career of crime and lawlessness.

The mental defective, we say, is entitled to a measure of happiness. And in this connection it may be remarked that not much is required to give him this happiness. His tastes are simple and do not run to extravagance. A little thoughtfulness, therefore, on the part of those to whom his care is entrusted can make his life a very contented and bright one.² A striking illustration of this is afforded by the life of Gottfried Mind, who, though distinctly subnormal, acquired great skill in producing sketches of cats and other domestic animals which found a ready market and secured a considerable income for his patron and patroness.²) His own requirements always remained very modest and he was thoroughly happy in his dependence. So it is not difficult to bring sunshine, self-respect and dignity into the lives of those whom nature has defrauded. And to do this is our duty.

C. BRUEHL, Ph. D.

It is as difficult to find an atheist among pastoral or farming people as it is easy to find him among the coal-miners and iron-workers. Industry seems to be an inhospitable home for religion. Industry and big towns seclude a man from living and harmonious Nature, from God's works, God's immediate witnesses, and keep him in a misty surrounding of men's works, the witnesses of men's cleverness. Rural life, with its wide and clear horizon, leads to humility before God. Industry, with its narrow horizon, leads to pride.

FATHER VELIMIROVIC, the Serbian

²) Koelsch, Adolph, Gottfried Mind. Der Katzen-Raffael. Versuch eines Lebensbildes. Stuttgart and Zurich.

Property—Organization—Government Action

I.

Certain ideas found in the Encyclical of Pope Pius XI, "Forty Years After—Reconstructing the Social Order" are basic. Let us record them at once.

One may be expressed by telescoping two sentences: "Then only will the economic and social organization be soundly established and attain its end when it secures for all and each" "goods sufficient to supply all needs and an honest livelihood and uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."

The second idea might be expressed by any one of a number of quotations. Perhaps this one will suffice: "Economic life has become hard, cruel and relentless in a ghastly manner." And to make clear that agriculture, though still predominantly owned by those engaged in it, is not excluded from the considerations advanced in the Encyclical, let us quote a further telescoping of two sentences: "The capitalist economic regime has invaded and pervaded the economic and social sphere even of those who live outside its ambit." Reworded and applied to the United States, the sense is that the present economic system is not soundly established and does not attain its end. It fails to do so in industry where it reigns. It invades agriculture and wrecks it, and prevents the farmer from obtaining an honest livelihood, the money needed for prosperity and culture and the money needed to help farm families live moral lives.

A third idea deals with the reason for this failure. Not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few." "This accumulation of power is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience." "Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain."

These three pronouncements condemn the present system, they state the reason for the evil of the present system, and they describe the material welfare which an economic system should accomplish. God's will in creating man and wealth is to be fulfilled.

Three other ideas advanced in the Encyclical are equally basic. One is that semi-individual or semi-social ownership of property is the correct form of property ownership for a people to recognize, and that property should be widely owned, save that some things which give owners too much power over the people ought to be under public ownership. Let me quote: "The right to own private property has been given to man by nature or rather by

the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it the goods which the Creator has destined for the human race may truly serve this purpose."

"The two-fold aspect of ownership, individual or social, accordingly as it regards individuals or concerns the common good." And again telescoping two sentences: "Let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution . . . unless the propertyless be placed in such circumstances that by skill and thrift he can acquire a certain moderate ownership." "Certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large."

A second idea is more novel and more difficult to grasp. It is the idea of economic organization, but more elaborate and developed, and possessing far more importance than Americans have dreamed of.

Let us again quote: "Now these ends cannot be secured unless some definite and stable order is maintained." "The proper ordering of economic affairs cannot be left to free competition alone." "The doctrine concerning the innate right of forming unions, which Leo XIII treated so learnedly and defended so bravely, is in no small measure responsible for the gratifying increase and spread of associations amongst farmers." "Nature induces those who practice the same trade or profession, economic or otherwise, to combine into vocational groups." "In these associations the common interest of the whole group must predominate; and among these interests the most important is the directing of the activities of the group to the common good." "Men may choose whatever form they please, provided that both justice and the common good be taken into account."

"Justice . . . must build up a juridical and social order able to pervade all economic activity. Social charity should be the soul of this order." And one of the purposes of this organized society is "a reasonable relationship between the prices obtained for the products of the various economic groups, agrarian, industrial, etc. Where this harmonious proportion is kept, man's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service."

If at once the co-operative society and the Credit Union suggest themselves to our consideration at this point, the connection is warranted. But in this scheme of things they possess a more fully developed purpose and they are part of a vision of a completely organized and, for the most part, self-governing agricultural industry taking its rightful place, side by side with similar occupational groups, the whole of them constituting a largely self-governing economic society.

Still another idea concerns the place of govern-

ment in economic life. There are now lone individuals and lame and struggling organizations, which are frowned on at times and coddled at others, but never fully recognized as essential constituents of a happy country. There are political boards and bureaus trying or not trying, as the case may be, to do what lone individuals cannot do, but which fully organized occupations fully accepted could for the most part do for themselves. The idea of the Encyclical is indeed to have an active and vigilant government making both general laws and special laws concerning the economic interests of the people, but a government, also, that will help re-establish organized, associative, co-operative, autonomous economic life which it will direct, stimulate and restrain as occasion requires. The American practice of wagging between a do-nothing government and a try-to-do-everything government has no place in this scheme of things.

And again let us quote: "The civil power is more than the mere guardian of law and order. It must strive with all zeal to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well being and private prosperity. It is true, indeed, that a just freedom of action should be left to individual citizens and families; but this principle is only valid as long as the common good is secure and no injustice is entailed. The duty of rulers is to protect the community and its various elements; in protecting the rights of individuals they must have special regard for the infirm and needy." "Provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit and what is illicit for property owners in the use of their possessions." "When civil authority adjusts ownership to meet the needs of the public good it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property, intended by Nature's Author in His wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction."

"When we speak of the reform of the social order it is principally the State we have in mind. Not indeed that all salvation is to be hoped for from its intervention, but because on account of the evil of Individualism, as we called it, things have come to such a pass that the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State. Social life lost entirely its organic form. The State, which now was encumbered with all the burdens once borne by associations rendered extinct by it, was in consequence submerged and overwhelmed by an infinity of affairs and duties." "Now this is the primary duty of the State and of all good citizens; to abolish conflict between classes with divergent interests, and thus foster and promote harmony

between the various ranks of society. The aim of social legislation must therefore be the re-establishment of vocational and occupational groups."

One ideal espoused by the Encyclical is then for farmers to be farm owners, and to obtain from their work and ownership sufficient material goods to live and live well. Still other ideals will emerge later. The method, in addition to their own work and character, is organization and government action.

In the Encyclical certain general principles and details are laid down. The various industries and countries are to develop the principles and amplify the details. Let us attempt something of this for American farming, and at the beginning put down fundamental applications.

First, every American farmer should be a member of as many co-operative marketing organizations, clubs and services as are necessary for him to market his varied crop at a fair price. This seems basic. A farmer cannot be both expert farmer and expert salesman. A still more cogent fact is that, expert salesman or not, a lone farmer bringing his produce to market meets a highly organized and strong commercial marketing ring. There is no equality between him and the buyers, the sale that results is an unequal contract, the farmer does not get equal value in money or goods for his crop, he is mulcted, bilked and cheated all the time. Co-operative marketing organization is a means of obtaining justice. The strength and knowledge of the united farmers can provide them with expert ability in marketing and can bring them closer to equality with the buyers.

Every farmer should belong to a Credit Union in his parish or neighborhood, for much the same reason that he should belong to a marketing co-operative. The farmer needs cheap and sure credit. Alone he has neither the strength nor the knowledge to obtain it from the commercial organizations. United with other farmers he can by united savings and united control provide for himself the credit he needs. In the earlier stages of the Credit Union he will be able to borrow only small amounts on short-term loans for equipment and the like. Later, as co-operative banking grows, the farmer will find it a necessary organization for farm purchase and crop financing. I think American experience has made it clear that the simple marketing co-operative without an auxiliary credit co-operative is anemic and that it stands on unequal terms with the organized buyers. A Credit Union system, that is, a farmers' co-operative banking system, and a co-operative marketing system, are twins.

In the circumstances of American life all co-operatives ought to be either on a national scale or, when regional or local, closely federated. The goods and money markets are national markets and the organization must equal the market.

These three seem fundamental: marketing co-operatives, credit co-operatives and organization or federation of each on a national scale.

And yet the idea of the Encyclical touches the life of the farmer more deeply. The idea is to have an organization of the farming occupation, as a whole, taking its place in a society made up of organized occupational groups. More concretely, every crop in the United States had its own strong 100 per cent organization, and if a vast network of farmers' credit co-operatives covered the country, still it would not be enough to meet the need of organized agriculture in an organized society.

Cotton farmers are being urged to cut their acreage. If they do, most of them will plant, let us say, corn. But there is a corn surplus anyway. Cotton farmers will, then, simply be rushing from one surplus to another surplus. When they join the corn farmers, they will be little or no better off than before and they will weaken the already weak corn farmer. Farming is naturally a divided industry, but it is also naturally a single unified industry. It must be treated as a unit at the same time that its divisions are safeguarded. Separate disunited crop co-operatives are not the final word in farm organization. The answer is, instead, an organization of all agriculture, national and complete, to meet a naturally unified occupation, and yet sufficiently flexible within itself to meet crop and regional peculiarities.

Such an organization of the occupation can care for two essential needs of the farmer. One need is not simply to know what not to plant in order to avoid an unmarketable surplus and poverty. It is to know precisely what to plant in order to assure a marketable crop and the right living for the farm families of the country.

Machine farming and the scientific use of seeds and soils have created a surplus in nearly every crop. Farming never has run itself successfully by the competition of one farmer with another and the competition of disunited farmers with other industries. We have now reached a point where it is clear beyond question that even national crop co-operatives cannot solve the problem of a fair price. Farming must be a planned industry to meet the situation created by the machine and farm skill. To be a planned industry, complete organization of the whole occupation and its own general staff is required. Lacking it, farmers will go on cutting each other's throats, and with disunited and competitive crop co-operatives they will do so the more thoroughly.

Another essential need such an occupational organization can meet is to establish right relationships between the farming industry and other industries, including distributors and bankers, and between the farming industry and the government, to the end that the farmer will neither be treated wrongly nor treat others wrongly. To assure right relations between farming and other industries seems at first sight a less pressing need than to obtain fair play and wisdom from government. And yet it is even more important. The high cost of

credit and the low scale of farm prices compared to prices of farm machinery, steel, coal, shoes and almost every other city product is a fact the farmer faces daily. He sells at low prices and buys at high prices. The farmer needs far more strength than is possible with the disunited crop co-operatives to establish a fair balance between his industry and other industries. Agriculture must face the world of city industry, banking and trade as a unit. Moreover, without close relationships and knowledge of other industries, he will neither know the market needs for his own crops nor will other industries know the quantity and quality of goods they should produce for him.

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Unreliable and Misleading

Certain statements contained in a laudatory review of Mr. R. F. Barton's volume "The Half-Way Sun — Life Among the Headhunters of the Philippines" aroused our suspicion, since they revealed the evident intention of both author and critic to prove a certain hobby which has nothing to do with the science of ethnology. Knowing Rev. Francis Lambrecht, I.C.M., to not merely have labored for many years among the very people whom Barton pretends to know so intimately, but also as field-ethnologist of recognized ability, we concluded we should submit to him the volume referred to for discussion. Our proposal met with a hearty reception, and we are now presenting to our readers Fr. Lambrecht's criticism of Barton's book.

* * *

"The Half-Way Sun"—"Life Among the Headhunters. . ." What fantastic titles! They, and the subtitles of the various chapters may lure students of man and the science of ethnology into purchasing a copy of Mr. Barton's book. But they will most probably be disappointed and decide to disregard it as a source for their studies. They will soon realize that the author's aim was not primarily an ethnologic but rather a polemic one, the defense by means of some ethnologic data of a thesis dear to him, and which may be formulated as follows: "The Ifugaw have a highly developed culture of their own, and it is doubtful whether they can gain anything worth while by adopting the white man's civilization." In other words: "Let them live their own lives in their own way, with the exception of killing and headhunting, the observance of a few other objectionable customs and adherence to some forms of ignorance, all of which is injurious to their social life. As for the rest, their own religion is certainly as good for them as the Christian religion, which is not at all fitted for the Ifugaw." (Cfr. pp. 63-64; 94-95; 120; 198; 223; 257-8; 294-7.)

If Mr. Barton had intended to write as a field-ethnologist, he would have presented his findings without mixing them with his theories; he would have designated more accurately and truthfully his sources of information; and surely he would not have failed to give, as far as he could, the terms

and texts quoted by him in the language of the natives, for which he offers translations only. Then, and then only, would other ethnologists, who classify and interpret the facts brought to their knowledge, regard "The Half-Way Sun" as a standard work of sources.

The ethnological data, on which the author depends for the support of his theory, really prove nothing. They impress even the superficial reader as failing to substantiate the author's conclusions. Mr. Barton has indeed carefully selected certain episodes of Ifugaw life to serve his purpose. However, it would be an easy matter for old timers among the Ifugaw to relate a hundred and more episodes which would prove the contrary, without even touching facts in their relation to the native religion, at least *ex professo*. The author's conclusion, based on a few particular facts, is what is called a "*latius hos*" conclusion in logic.

While Mr. Barton seems to have observed in some instances quite accurately, his narratives and descriptions of disputes, of ceremonies and the like, are of very doubtful value, and some statements are absolutely untrue. They are of doubtful value because Mr. Barton's knowledge of the Ifugaw language is quite insufficient. This assertion is amply justified by a scrutiny of the native words used in the text (there are not very many—a circumstance which creates the impression that the author was anxious not to venture very far in this respect) and of the translation of names of persons and places. In fact it proves with striking evidence that he is not acquainted with the Ifugaw grammar, at least as far as prefixes, infixes and suffixes are concerned, and they constitute almost the whole grammar.

Barton writes: "The Ifugaos overwork the preterite infix 'in'" (p. 40), and then advances several examples in which this particular infix has not the meaning of the preterite. "Binabai" does not mean "womaned", as he would have it, and certainly not "was made a woman", but is simply the plural form of woman. The author did not even realize that this particular "in", infix or prefix as the case may be, has more than one meaning, and certainly never confers the passive sense upon the root. Hence it is not the form "Binalton"—a name given the author by a few Ifugaw—but "Nibalton" that signifies "Was-made-Balton". "Place-Set-With-Ethics-Locks" (Barton's home) must serve for the translation of "Pindungan" (p. 38) (root: "pudung", infix "in", suffix "an"), though the proper form would be "nipudungan"; moreover, it would require several syllogisms to arrive at the translation "ethics-locks" out of the root "pudung". It is also wrong to translate "Binuag" (44) by "Uprooted Tree"; "Nibuag" would be the term to start with. Other examples of the same sort of error might be cited.

Again, Barton also assigns a passive sense to the preterite form of the prefix or infix "um" (preterite "imm", contraction of "inum"): he translates the name "Immingle" with "Was-made-Lonesome", but this phrase is really "Niingle" (p. 42).

In general it is dangerous to translate names

without having an accurate knowledge of the grammar or without paying attention to seemingly slight shades of meaning. It is obvious that "poison" is the translation of "guade", "eagle" of "ananayu", "persimmon" of "dulnuan"; but "Kod-amon", name of a man, is not the same as "Kodyamon", name of a god, and hence both cannot be rendered in English as "Sheet Lightning" (121, as does the author, 126). The word "balitók" means "gold" (more precisely a golden neck ornament); but the propriety of translating "Balitok" (with the accent on the second syllable) with the term "gold" (68) is at best very doubtful.

Moreover, Barton's spelling of Ifugaw words is remarkable for its inaccuracy and inconsistency: he spells the same word "binabai" on page 40, and "binabayi" on page 126; the same prefix "mun" (or its preterite form "nun") in four different ways: "mun", "mon", "mung" and "munk" (see Nunk-gao-wa algo: The Half-Way Sun). Does this not show that he has not studied thoroughly the prefix "mun", which is a very important part of Ifugaw speech? He confounds the words "pugu", "hill", and "Pugao", "earth" (176) or "Púgo" as the Kiang people commonly pronounce the term; hence he is mistaken in maintaining that "Ipugao" means "hill people". The very spelling of the word "kadangyang" instead of "kadangyan"—"rich man"—(p. 45) shows that he failed to notice that the word is composed of the prefix "ka", the root "dangi" and the suffix "an". Or does he imagine there is such a suffix as "ang"? He erroneously translates the word "Nungolat" with "He-Who-Was-Made-the-Sinew" (156 *et passim*) because he knows very little about the prefix "mun" already referred to. "Olat" (better "ulat") signifies "sinew" (more accurately "vein"—but let that pass, because the Ifugaw sometimes use both indiscriminately): if "olat" is the root of the word, it should be spelled "nun-olat", with a very noticeable stop at the hyphen, and not "nungolat"; the author evidently forgot that "ng" is guttural and not nasal (or "ñg"); consequently the root is "golat" (better "golot"), the preterite form being "ginlot" (see p. 158); "Nungolot" then means "the performer of the golot (or ginlot) ceremony". The use of "sinew" in this connection is simply an absurdity in the superlative, as the prefix "nun" never gives the sense of the passive to the root.

The word "kabunian" (see p. 122) is translated as "the place of those to whom it is sacrificed" or "those to whom it is sacrificed". But if the root of the word "buni" ("bunu" is probably a printer's mistake) means "sacrifice", what right has the author to introduce in his translation the words "those to whom", an addition certainly not warranted by the prefix "ka" nor the suffix "an". If "buni" means "sacrifice", "kabunian" means "place of the sacrifice(s)". In its original meaning, however, "buni" designates a particular class of gods; thus "kabunian" means "place of the buni gods" or "place where the buni gods are".

This shows that the author's translation of nearly

every word from the native tongue is wrong. For though Barton's volume is a large one it contains very few native words other than those we have mentioned, excepting some translations of names which no one but an expert at solving riddles can identify (some are ridiculous, as e.g. "Chumminess-between-Persons-of-Different-Religions"), and further excepting the long and varied translations of conversations and prayers. But how can an ethnologist be sure these translations are correct since the original is not given, and since the author proves his ignorance of the language whenever he gives the translation along with an Ifugaw word, or whenever one is able to identify the Ifugaw term which he renders in English? Furthermore, no one acquainted with the languages of the Philippines will deny that a correct understanding of the prefixes, infixes and suffixes is essential to a correct translation. This is all the more true of texts that offer extreme difficulties, as do those contained in the chapters "The Half-Way Sun" and "Lost Soul Stuff". It is impossible to cite specific errors, since Mr. Barton quotes no Ifugaw texts; but basing our opinion on the originals of similar texts, used in other sections of the region inhabited by the Ifugaw, we are inclined to believe that at least some translations are, to put it mildly, faulty in part.

It would, moreover, be interesting were Mr. Barton to publish his notes on prayers and sacrifices, accompanied by the complete text, as far as possible, in the original language. As a matter of fact it is at present next to impossible for a missionary to induce the native priests of Kiangnan to dictate the text of these rites in his presence. The Christian faith and civilization have already made such progress that these priests are ashamed to divulge their rites to a missionary. Progress is indeed very noticeable; but chaos has not resulted from the partial change, as Mr. Barton pretends would be inevitable (p. 64).

Having disposed of the first part of our thesis we must still prove our second assertion: that some of Mr. Barton's narrations and descriptions of facts or ceremonies are absolutely untrue.

The entire chapter entitled "The Half-Way Sun" is an ethnologic falsehood. The author describes an Ifugaw war expedition exactly as if he had witnessed a bona fide expedition of this kind and had attended it from beginning to end. He should have been fair enough to advise his readers that he is describing ceremonies carried out in connection with a sham expedition. The fact is that he went to Surug and there, on the strength of his authority as a government official and of his prestige as a white man, induced the people to re-enact in his presence all the sacrifices pertaining to the ritual of a head-hunting expedition. To this end he furnished the animals required for the sacrifices, and had a wooden head made to render the production the more vivid and his pictures the more realistic. Such a procedure is evidently more satisfactory than merely to compile a description from the narratives of a number of informants; but it is equally evident

that a mere representation of a sham expedition, the participants in which are all conscious of its lack of serious purpose, can never be as true and accurate as the performance of the same rites in stern reality. Surely Mr. Barton should have taken his readers into his confidence with respect to the scenes he describes.

Another instance of untruthfulness is found in the chapter "The Exaltation of Custom" (100-106). There the story is told of a certain "Persimmon" who killed "Soft-Stone" and "Cicada". First of all the author declares he remembers the names because of. . . (cfr. last lines on page 100—the reasons not being pertinent). But how he can identify "Persimmon", which is the translation of "Dulnuan", with "Kohpag", who was the killer, and "Cicada", or "Seventeen-Year-Locust" (or by her Christian name "Tomas"), which is the translation of "Indudun" with "Indungdung", who was killed, is an enigma. Besides, it is not true that "Soft-Stone's" baby was a boy; it was a girl. It is not true that the missionary baptized "Soft-Stone" while the latter was unconscious; it is not true that the author of "The Half-Way Sun", Mr. R. F. Barton, was bandaging "Soft-Stone's" wounds when the missionary baptized the latter, for at that time Mr. Barton was not living in his house at "Place-Set-With Ethics-Locks" but at Malpao; Mr. Hanson, a constabulary doctor, was there, not Mr. Barton, and even Mr. Hanson had no bandages. It is not true that "Soft-Stone" was buried in blessed ground; he was buried on the slope of the mountain near his own home. Consequently it is also not true that "Soft-Stone's" body was disinterred after a great controversy with Rome, in which Rome failed to hold its own with the local Caesar. Witnesses of the truth regarding this latter phase are the Rev. J. Moerman and Rev. J. Waffelaert, missionaries, the former still in Kiangnan, the latter now among the Gaddang tribes; then also "Soft-Stone's" mother, still living, and a number of Ifugaw who remember the case very well; still further the "Liber Baptizatorum" and the "Liber Defunctorum". And as to the facts earlier related, there are an equally large number of Ifugaw who know them and can testify regarding them.

There is a general principle of Ethics reading: "Bonum ex toto genere suo, malum ex quocumque defectu", and another: "semel malum, semper malum". If a book becomes faulty because of each defect, and if it is once wrong, always wrong, the entire volume by Mr. R. F. Barton is untrustworthy. Moreover, to lend his volume a note of scientific value, the author, in adding a list of books under the caption Bibliography, includes several titles that are of very little scientific value. However, the climax of worthlessness is attained by one of those listed: "The Gospel of St. Luke in Ifugao, translated by R. F. Barton. American Bible Society." In this volume the author of "The Half-Way Sun" again proves in a striking manner that he knows very little about the Ifugaw language, except for a number of words, that his informant ("Was-Made-Lonesome"

or "Immingle", whom we have met before) did not understand him quite well, and that he did not understand his informant well. Let it also be noted in passing that the American Bible Society once more casts discredit upon its own endeavors by the publication of this volume.

"The Half-Way Sun" has little to offer the serious student of ethnology. Hands off, students of the science of man! Let the volume serve as pastime for those, who, contemplating the majestic terraces of the Ifugaws, draw conclusions as to the high cultural development of the people. Pastime for those who measure development of mountain agriculture by the number of kilometers of terraces thrown up by a people, who year after year are forced to suffer from lack of water and never have thought of the possibility of raising water to a higher level by some sort of engine, however crude, as is done in China; pastime for those who measure development of a religion by the number of gods in a people's pantheon.

FRANCIS LAMBRECHT, I. C. M.
Banaue, Ifugao, P. I.

Foreign Competition in Agriculture

The importance and effect of the competition exerted on the fortunes of American farmers by the agricultural products from areas more recently opened to settlement, is not taken into account sufficiently by most writers on the present condition of agriculture in our country. An international problem of long standing, far reaching ramifications and significance for the agriculturists of many nations, its meaning for the American farmer has been well stated in the report on the "Condition of Agriculture in the United States and Measures for its Improvement," the effort of the "Business Men's Commission on Agriculture," published in 1927.¹) Having referred to a number of factors which have influenced the expansion and contraction of agriculture in recent times, the report declares:

"Agriculture in older countries, and now even in the United States, is subject to excessive competition from new areas which live for a time on their capital of fertile soil and sell their products at less than their real cost."

A startling flash of light is thrown on this very situation by two statements contained in *Canada Week by Week*²), issue of October 17, printed under the following significant titles: "Record Production of Butter," and "Sweetness from Beets." Both achievements having been attained in Western Canada, in Saskatchewan and Alberta. The account emanating from Regina states:

"Creamery butter production in Saskatchewan is running 4,000,000 pounds ahead of last year, according to records of the Dairy Branch of the Provisional Department of Agriculture.

"Production during September, 1931, aggregated 1,797,-

¹)Jointly by the Natl. Industrial Conference Board and the Chamber of Commerce of the U. S. Wash., p. 154.

²)News Letter of Canadian Events Issued by the Canadian Government Information Bureau, Ottawa.

475 pounds as compared with 1,287,648 for September, 1930, representing an increase of 509,827 pounds or 39.5 per cent.

"The output from January 1 to September 30, 1931, reached the impressive total of 15,717,911 pounds, as compared with 11,564,576 pounds for the corresponding period of 1930. The increase of 4,153,335 pounds represents a production of 35.9 per cent higher than that of last year."

Considering the notorious overproduction of sugar, the following statement from Raymond, Alberta, is even more revealing, since it would seem to demonstrate the hopelessness of the present agricultural situation:

"Millions of pounds of sugar will be made from the 110,000-ton crop of beets now being harvested on 12,000 acres at Raymond, and the local sugar factory is working day and night. The machinery at the plant, which was erected in 1926, has been completely overhauled since last year's run and it is expected that the knives will be able to cut fully 1,050 tons of beets per 24 hours. Last year the factory ran for 111 days and manufactured over 26,000,000 pounds of sugar.

"Beets are being brought to the refinery at the rate of about 2,000 tons per 24 hours, and earlier slicing operations show them to be running about 16 per cent sugar, which is likely to increase as operations proceed. The sugar beet industry in Southern Alberta is an important one to the irrigation farmer, the acreage under contract having grown from 4,000 in 1926 to over 12,000 this year."

It is precisely competition of this nature which is complicating the agricultural situation, both domestically and internationally. The very same Province of Canada where sugar is now being extracted from beets, must try to sell wheat and flour to Cuba if its wheat farmers are to prosper, nay survive. They, on their part, compete both in that island and other countries of the world with wheat-farmers in the United States, Argentina, Australia, and India. All of them suffering under "excessive competition," and forced, therefore, to rob the soil, so important a part of every nation's wealth, and "sell their products at less than their real cost," in order that they may exist.

A situation fraught with serious consequences, both for the farmers as a class and the countries afflicted. One that can not be remedied quickly, but which should not be permitted to drag on until help must come too late to effect a permanent cure. Crop reduction on the part of the farmers of our country can not be considered a genuine remedy for the condition referred to. Once we adopt this course, it must be pursued to the bitter end: restriction of production until the latter shall have been brought down to where it will not exceed the demands of home-consumption! An impossibility, because for a hundred years and more agriculture in our country was developed to function as an export-industry, to which from the beginning we owed our prosperity. And with just such competition as that disclosed by the Canadian News Letter, what guarantee have we that restriction of acreage, as now contemplated, would result in higher prices in the world market?

Assuming even such countries as Western Canada, Argentina and Australia soon to be unable to help create the "excessive competition" spoken of, is there not Russia left as a possible competitor? And what if Anatolia should be subjected to the same kind of capitalistic development which char-

terized the opening of our West, of the pampas of the Argentine Republic and the prairies of the Dominion of Canada?

F. P. K.

More Recent, Less Noble Than Charity

Late in the 19th century Society, having failed to realize the equality the Third Estate had proclaimed and set out to establish, was shamed into adopting Social Service as a means to quiet the insistent demands of the masses for alleviation of their needs. Especially the rising tide of Socialism forced Liberalism to bethink itself of a means to do away with the worst outward signs of a sick industrial Society, such as those Charles Dickens and others had uncovered.

Now that Social Service—the very term is significant—has attained to some success, its votaries and votaresses, the latter a majority, create the impression that systematic attempts to alleviate destitution and suffering was original with their precursors, a complement, as it were, of what has been called America's chief contribution to culture, open plumbing.

Should they delve into the history of the communes of the Middle Ages, they would discover how applicable are the words of the clever Epheisto, the incarnation of skepticism and rationalism, also to institutions:

"Who can think wise or stupid things at all. That were not thought already in the Past?"¹⁾

Almost seven hundred years separate us from the fifteenth of August, 1256. Most Americans could assume our forefathers to have concerned themselves at that time with fighting, carousing, and perhaps a form of prayer, more superstitious than enlightened. But the fact is that on the day mentioned there was held at Würzburg, in Franconia, a convention of the Rhenish cities. Among the measures adopted was this one:

"Every inhabitant of a federal city [i.e. one belonging to the federation of communes represented at the congress], and possessing at least five mark, shall pay every year on a designated Sunday one penny of this coin."²⁾

These alms were to be collected by four sworn officials, who were also charged with the obligation of distributing the money among the poor to the best of their knowledge and ability. Nor should it be overlooked in this connection that the penny (a silver coin) was by no means an insignificant sum in those days, since a mark of silver was equal to eight ounces of that metal, while the purchasing power of money was some eight times greater than it is at the present day.

Thus throughout the Christian ages were needs met as they arose. The first organized municipal administration of the poor was introduced at Frankfurt, on the Main, in 1437, the initiative coming from one Johann Wiesebecker, of Itz-

stein, frequently called merely Johann Itzstein. He interested himself chiefly in indoor relief, assisting families unable to properly nourish their children, and likewise women either lying-in or approaching confinement. Ultimately he induced the council of the city, which was a Free Imperial City, i. e., a republic, to establish a special alms-office, which innovation was soon introduced into virtually all communes of Germany.

At least Catholics should know that the history of Christian charity is both noble and instructive. Unfortunately we have not in the English language such works as those of Ratzinger and Liese on the history of charitable welfare action.

This need should be supplied as soon as possible, the desired book to contain special chapters on the charities developed in Spanish America, Canada, and our own country in the course of four centuries.

F. P. K.

When Ethics Interfere With Profits

The policy of modern capitalism to develop industry in foreign countries at the expense of those at home, which is, to an extent, responsible for the present depression both in England and our country, is illustrated by a paragraph of an article on Russia's Trade Bills, printed in the *Economist*, of London.

Having stated that Russia may be assumed to have obtained from Germany, on the average, two years' clear credit for 200 million roubles (400 million Reichsmarks) per annum since 1926 or even earlier, the article goes on to relate what was the attitude of American business toward the temptations offered by the Soviet Government. The *Economist's* correspondent declares:

"An equal annual amount has been imported from the U. S. A., but in so far as these imports were raw materials (cotton, etc.), the credits Russia could obtain would be short. For tractors, on the other hand, the usual terms of payment are said to have been 25 percent cash and 25 percent in each of three succeeding years. Some manufacturers may have obtained larger cash payments with consequent smaller instalments. Other goods—e.g., electrical supplies, which have been purchased in U. S. A. for very large sums—have been sold on very long credit with instalments running up to five years, and equivalent probably to over two years' clear credit. But there is no central institution for sales to Russia in the U. S. A., and the variety of credit terms reflects the variety of opinions that business men may form about Russia. It is quite likely that a certain amount of sales have been made on, say, 50 percent cash, and the rest at not more than nine months' credit. On the whole, however, Russia's purchases of food and raw materials in the U. S. A. have diminished year by year and purchases of machinery, on long credit, have increased."¹⁾

While such things are going on behind the scenes, our noble Civic Federation, with Mr. Woll for its president, purporting to represent the highly conservative and ethically virtuous capitalist class of our country, are performing on the stage, declaring furiously against the evil intentions of Moscow and

¹⁾ Goethe, Faust. Transl. by Bayard Taylor. II Part, Act 2.

²⁾ Baerlechner, F. X. Die Entwicklung der karitativen Wohlfahrtspflege in Bayern. Nürnberg, 1927. p. 90.

¹⁾ Loc. cit. Nov. 7, 1931.

the wiles it resorted to with the intention of seducing the dissatisfied masses the world over to establish Sovietism.

It is simply another phase of the old story that Capitalism disregards ethics whenever they interfere with profit. The farmers of our country should, moreover, be especially interested in the last sentence of the statement quoted from the *Economist*: "Purchases of food and raw materials in the U. S. A. have diminished year by year and purchases of machinery, on long credit, have increased!" And much of this machinery is of the agricultural type, consequently intended by Russia to facilitate competition in agricultural products in the world market. While these sales tended at the same time to uphold prices of farm machinery to the American farmer, when he was least able to pay what were at best monopoly prices. And then they prattle about farm relief, while in reality, efforts have been solely directed at prevention of the collapse of a financial and industrial system gone to seed.

F. P. K.

Warder's Review

"The Same State of Independence"

Addressing Napoleon in 1806, Pius VII., who was to suffer so much from the ruthlessness of the Emperor during succeeding years, wrote:

"Regardless of the difference of size, sovereignties possess in their relation to each other the same state of independence. Were it otherwise, might would replace reason and justice."

The mighty Corsican, to whom these words were addressed, was not the only ruler or statesman of modern times whose disregard for the principle emphasized by the noble Pope is notorious. Nor can even our Republic be declared to have abstained from transgressing the rights of weaker nations. Our war with Mexico belies the contention that our country has never conducted an unjust war. And unless the principle enunciated by Pius VII. is firmly established in the minds of the American people, the war denounced by Abraham Lincoln will not be the last waged by us unjustly against a weaker state.

The Times Demand Self Denial

In Catholic ages public authority would, whenever distress prevailed, no matter what the cause, restrict or entirely prohibit public amusements, and otherwise restrain the pleasure-loving from indulging in their pastimes to the detriment of those stricken or in need, and the aggravation of conditions in general. Such action was dictated by charity for the suffering as well as consideration for the common good.

The Archbishop of the venerable See of Salzburg, Most Reverend Ignatius Rieder, was, therefore, but observing a fine tradition when he addressed an appeal to both the people and public authority, calling on the former to refrain from indulging unduly in

luxuries and amusements, and on the latter to restrain drinking:

"General distress prevailing all over our country absolutely requires the greatest economy, and consideration for the thousands of hungry persons in worn shoes and insufficient clothes demands that we renounce costly amusements such as elaborate balls and dances, the holding of which might provoke resentment. I speak in the name of all those who have the welfare of the country at heart when I ask the authorities to restrict, by suitable decrees, the consumption of alcoholic drinks. These times of misère require such action."

Compare with these admonitions the licenses granted New Yorkers by an official of that city, as announced by the Associated Press on December 26:

"New Year's revelers can make the welkin ring all night and Police Commissioner Mulrooney won't bat an eye. He ordered the 3:00 A. M. curfew for cabarets changed to 5:00 A. M. for January 1."

It is in such fashion the day of inevitable reckoning is being hastened. If American Communism will lead the austere and self-sacrificing life of Lenin and many of his co-laborers, they must in the end prevail over a generation of men and women such as the one which is now breeding corruption in every part of our country.

One Manner of Usury

American and Canadian farmers have at times been tempted to compute the cost of a pound loaf of bread, or even a shoe lace cut out of cowhide expressed in terms of raw material. They have always discovered an astonishing discrepancy between what they were paid for a bushel of wheat or the hide of a cow, and what they were forced to pay for the manufactured articles.

The conclusion arrived at by those who took the trouble to figure the meaning of pegged commodity prices, as compared with wholesale prices has now been well stated by Mr. W. Fox in his brochure on "The Food Combines", published by the Labor Research Department, of London. He traces the development towards trustification of English companies which deal in foodstuffs, and shows that large profits have been, and are still being made by the milk, bread, meat and grocery trusts. As in our country, every form of capitalist finance has been employed in England in dealing with profits—building up of secret reserves, issue of bonus shares, the setting up of subsidiary companies, etc.

Hence instances of profiteering such as the following one. Oats is selling on the farm at from ten to twelve cents a bushel; a package of Quaker Oats is sold at the old pre-depression price. Grocers whom we have asked whether the wholesale price of this article to them was lower, have admitted it was but the reduction, they said, was too slight to affect the retail price. It is by such means trusts have attempted to ward off the effects of the depression.

Unfortunately the question of pegged prices has not received the attention it deserves. They represent a policy of extracting blood money from the people, who are powerless and whom the State refuses to protect.

Re-Formation, But Not a False Reformation

One of the official publications of the United States George Washington Bicentennial Commission has put its stamp of approval, as it were, on "radicalism". Discussing the maternal ancestry of George Washington, the pamphlet on the "Family Relationships" of the first President of our country declares that back of his mother, whose maiden name was Mary Ball,

there were many generations of free-thinking and free-making people who fought bravely for equality and liberty. It has been stated that there are 'weighty reasons for believing that Mary Ball, mother of George Washington, is a lineal descendant from John Ball, the medieval champion of the rights of man, who was known as the 'mad Preacher of Kent.' Because of his 'irrepressible attachments' that all men are free and equal he helped promote a rebellion against the rule of royalty. This resulted in the sacrifice of his life in behalf of his chosen cause of equality and liberty."¹)

There are at the present time many "mad preachers" abroad in the country, and the very men who talk loudest in praise of George Washington during the next twelve months, believe their "preachments" should be repressed. In fact, the Syndicalism of today is of their making, and not a few men and women are languishing in prisons for merely attempting to do what in John Ball is considered a virtue which, the authors of this particular pamphlet believe, may have descended from him to George Washington himself.

The "mad preacher" is proudly admitted to have promoted a rebellion against the rule of royalty." Our Communists are attempting to promote a rebellion against the rule of capital. Where is the difference? Royalty ruled by the same right which grants capital its tenure of proprietorship. If the issue resolves itself merely into the question, whether the injustices incident to a system or practiced by those abusing it, grants "mad preachers" the right to overthrow it by force, capitalism is as deserving of the fate Communists are trying to provide for it as was royalty of the punishment the opponents of that system meted out to it. The very sentence in the latest Encyclical of our Holy Father:

"It is absolutely necessary to reconstruct the whole economic system by bringing it back to the requirements of social justice, so as to insure a more equitable distribution of the united proceeds of capital and labor,"

indicates that not everything is well with Capitalism, inaugurated by the victorious Third Estate in accordance with the theories of individualistic political economy. While we believe it should be reformed and Society reconstructed, we eschew the thought of a reformation of Capitalism, modeled on the lines of either the Reformation fostered by Luther, Calvin, Zwingli and Henry VIII or the great French Revolution, inaugurated by members of the Third Estate, who laid the foundation for the social and economic chaos of the present.

) Family Relationships of George Washington 1732-1932. Wash., D. C., 1931, p. 4.

Contemporary Opinion

"Listen, fellow, I had to eat. Have you ever been real hungry? So hungry you thought you were going to die?" Thus a farm boy arrested for taking a bottle of milk from someone's home. Once more there comes to mind that strain of ancient Hebrew and Christian teaching that one is entitled to take for his own elementary need.

*The Social Service Bulletin*¹⁾

The present crisis should urge everyone to careful thought and courageous action. We urge Catholic organizations to study the social teaching of the Church so as to help prepare Catholics to take their full part in this great task of our times. Fidelity of Catholics, both as individuals and as a social body, to the teachings of Christ and of His Church, is the foundation on which sure and permanent social justice and happiness must be built. What we seek, here as elsewhere, is a greater measure of the Kingdom of God on earth. . . .

From the Statement of the Catholic Bishops assembled in Washington²⁾

The stressing of the ethical motives and ethical considerations of co-operation—and we mean, of course, Christian ethics—is of considerable importance for its success. Unfortunately, some of the writers on co-operation fall considerably short of its proper goal and ideal. This deficiency is supplied by some of the Catholic writers on the subject. Father Oberhauser³⁾ himself emphasizes this very extensively and even refers to his work as showing "how the co-operative organization develops its activity in accordance with the postulates of Christian solidarity; that it can prosper only if it will permit itself to be guided by the principles of Christian solidarity." And solidarity he defines as "the compact community, the mutual dependence of human beings from one another, and, namely, both the fact as also the duty of such dependence."

EDWARD A. KOCH,

in Josephinum Weekly

The proposal which the Administration has in mind to solve the problem of the present depression is inflation of prices. According to Walter Lippmann this device would have the following advantages: It would reduce the overhead charges of industry without tampering with the rate of wages and the nominal return on preferred stocks, bonds and bank credits. "The labor leaders who will resist to the bitter end a 10 per cent reduction in the

¹⁾ Publ. by The Methodist Fed. of Social Service.

²⁾ For the annual meeting at the Catholic University of America, published on Nov. 12.

³⁾ Author of *Das christliche Prinzip des Solidarismus u. d. moderne Genossenschaftsbewegung*.

rate of wages would be the first to acclaim a 10 per cent rise in the prices." Lippmann believes that inflation is the "secret and unavowed hope" of the Administration.

Should this "hope" be realized, and there is good grounds for believing that it will very soon, then the American workers will be jerked out of their complacent ignorance of the processes of capitalist society and hand-to-mouth trade unionism into a broader class-consciousness and a deeper knowledge of the workings of the present profit system. The battle for the maintenance of the living standard of the American workers will lose its narrow craft character and will necessarily assume more of the nature of a broad class movement.

B. M. in *Labor Age*¹⁾

The bugbear of the advocates of democracy is the doctrine of the divine right of kings. Our popular writers are wont to brand this doctrine as an originally Protestant theory. "There is no power but from God" (Rom. XIII, 1). The president of a republic governs no less by divine right than a king. The various officials, high and low, participate in the government by the same divine right. The common law of many States in this country still gives expression to this same divine right doctrine in prefacing legal documents with the phrase: "By the grace of God."

There is, however, an extreme doctrine of the Divine Right of Kings which invests civil rulers with absolute and inalienable powers and with an authority unrestricted by any constitutional reservations. It is true that the Catholic philosophers and theologians combatted this extreme theory of the divine right of kings. Yet curiously enough, we nevertheless find some remnants of it among the Catholics of this country; the slogan: "Stand by the President, right or wrong," is but a new expression of the extreme divine-right theory that "the king can do no wrong."

REV. JOHN M. LENHART, O. M. CAP.
in *The Fortnightly Review*²⁾

The community must play its part in obtaining the diminution of the third degree, not only by granting money, political independence, and other essentials for efficient police investigation, but also by specific action. First, it can form and encourage agencies that will bring pressure on police and prosecutors to make them observe the existing laws against the third degree. No startling innovations are necessary. One feasible agency is the Public Defender, supported either by the city or by private charity. . . . The Voluntary Defenders Committee in New York obtains information as to police brutalities from its clients, verifies its accuracy, and

makes a systematic record of all cases of brutality, on the basis of which annual studies have been published of much value. . . .

Secondly, the community can insist on getting the facts about the third degree. The press can be of great assistance, by publishing authenticated instances of brutality and editorials condemning it. It may be desirable to hold public hearings, with power to subpoena witnesses. The police will then have a chance to present their views of proposed alternative methods of investigation, and to ask for changes in any existing legal restrictions upon their work which they think unreasonably narrow. The third degree cannot thrive under publicity. The police need and desire the approval of their community; and few communities can be proud of men who habitually use the rubber hose.

ZECHARIAH CHAFFEE, JR.,
in *The Atlantic Monthly*¹⁾

In the matter of tariffs our people are wise beyond their years—wise and cynical. Tariffs for revenue, tariffs for protection, protection tariffs masquerading as revenue tariffs, "infant industry" tariffs; tariffs to put a kick into effete industries better dead, "temporary schedules" that once enacted are more immutable than Medes and Persians, tariffs for agriculture in general or specific crops, tariffs for industry in general or for specific industries, tariffs for national defense, tariffs for labor, tariffs for the South and tariffs for the East, log-rolling tariffs where I vote for yours if you vote for mine—all these tariffs have one feature in common: once done, they cannot in a world of democratic politics be undone. Each rate applying to a given article creates an umbra and a penumbra of sheltered interests which henceforth cling to it with the voracious intensity of purpose of the sucking pig to its mamma. Although a reduction of tariff schedules may be of clear advantage to the nation as a whole, the nation as a whole has no Perseus worth his salt to pit against the thousand dragons who, kept in the pink of fighting trim by their respective masters, develop a subtlety in argument and a guile in legislative maneuver that quite finish poor Andromeda.

When every element in a community, with an eye to its own immediate advantage, is pulling for greater tariff protection for itself, the resultant of the combined effort of all elements is a higher tariff, even when the common interest of all might call for a general reduction. One great weakness of a democracy like the United States which expresses itself through republican institutions is that, while each constituency has its vociferous spokesman, the much larger interests of the whole have no effective champion.

An American Banker
in *The Landmark*²⁾

¹⁾ In a discussion of the pamphlet, "Notes on the Crisis," by Walter Lippmann.

²⁾ Alleged Catholic Sources of the Declaration of Independence. Dec., 1931, p. 273.

¹⁾ November, 1931. Remedies for the Third Degree.

²⁾ The "Monthly Magazine of the English Speaking Union." Nov., 1931, p. 655-656.

SOCIAL REVIEW

CATHOLIC ACTION

The Cardinal Archbishop of Westminster recently opened the St. Raphael's Colony for Epileptic and Mentally Deficient Men at Barvin Park, England.

It is the first Catholic institution for male epileptics in England.

High Mass was offered up for "peace among nations according to the intentions of the Holy Father" in Westminster Cathedral, London, on November 24, prior to the annual general meeting of the Catholic Council for International Relations. There was likewise a public demonstration in the evening of the same day on the "Catholic Church and Disarmament."

The speakers on this occasion were Cardinal Bourne and the Provincial of the Dominicans in England, Father Bede Barrett. Lord Howard, who was until a year ago British Ambassador in Washington, and other well-known Catholics, were present.

How a few London busmen founded a Catholic Guild and gave the incentive to their provincial colleagues to establish kindred organizations, was recounted at the fourth annual general meeting of the London Catholic Busmen's Guild, held late in November.

Father C. J. McKenna (Guild chaplain), who presided said that, although the Guild was only just over three years old, it had already begun to take a prominent part in Catholic affairs, and, in some instances had given the lead to other societies. Cardiff, Manchester, Glasgow and Derry had their own Guilds, and one of the largest and most flourishing of all the newly-formed bodies was that established last May for the busmen in the Tyneside and Wearside areas.

The third annual general meeting of the Catholic African Union Savings Bank was held in St. Paul's Native Hall, Greyville, Natal, So. Africa, on November 8. The chairman in his inaugural address referred to the importance of systematic saving. Through the bank they should acquire the means of having better homes, better fields and better hearts.

In his report the secretary stated that the Greyville main branch of the Savings Bank was founded by Fr. Kerautret, O. M. I., in November 1928 and has a membership of 118. Other branches with their membership are: Red Hill, 24; Ingini, 9; Bellair, 19; The Bluff, 28; Mayville, 27. The original Savings Bank was started with a membership of 10 and during the past year 120 new members have joined the Bank.

The growth of co-operation among the natives of South Africa is attracting warranted attention. According to the *Natal Mercury*, Mr. D. R. O. Thomas, M. A., recently delivered an address before the Durban Library groups on Native Co-operation and Self-Government in the Transkei. He is said to have given "a fascinating insight into the operation of co-operative credit societies which have been formed under the capable guidance of Rev. Fr. Huss, of Marianhill Mission."

Describing the working of Rode Co-operative Credit Society, which requires a salaried staff, Mr. Thomas said the membership of the Society was something over 930 members, while the present capital on the books was \$12,000 (in round figures), the bulk of which was in circulation in

loans. In addition to that capital it possessed an office building of brick, with iron roof, recently opened.

The revival of the Catholic Laymen's League is reported by the *Catholic Virginian* as having been undertaken at Richmond on November first. Representatives of various organizations (Holy Name, Catholic Woman's Club, Students' Mission Crusade, Knights of Columbus, Parent-Teacher Associations, etc.), participated in the meeting; likewise a number of individual Catholics besides priests.

The Catholic Laymen's League will, it is announced, develop a program of literature distribution, of education among Catholics and non-Catholics alike. It will arrange lectures, and will encourage study clubs on subjects of vital importance. Through its Social Action Department it will translate into action the social doctrines of the Church as expounded in the recent encyclicals of our Holy Father, especially "Quadragesimo Anno" and "Nova Impendit."

Representatives of all the principal London railway companies, including the Underground, attended the second annual general meeting of the Catholic Railway Guild at St. Patrick's Hall, Soho, on November 29. Father Benedict Howard, O.S.M. (Chaplain), who presided, said that although the Guild was only a year old, it was making steady progress, and aimed at getting down to Catholic Action in a stern form. As they developed, the Guild would stretch out to the other Guilds for support, and with their help would flourish.

The big continental railway guilds were deeply interested in their welfare, and the English Guild was indebted to them for their assistance, and for the visit to Ghent Conference, to which they invited the members last September. The meeting decided to adopt as their guild badge one similar to that worn by the International Union, with the wings of St. Raphael, a cross, and the initial letters "C.R.G."

December 15 last marked the twenty-fifth anniversary of the opening of Father Dempsey's Hotel for workingmen in St. Louis. Intended chiefly as a hostelry for seasonal laborers, who formerly flocked to the city in large numbers during the late fall and winter, the institution has during recent years accommodated numerous homeless men, many of them with scant means, the year 'round. The founder and present manager is Monsignore Timothy Dempsey, pastor of St. Patrick's parish, situate in an old river-front section of the city.

Operated for a few months in rented quarters over a store, the hotel was removed to its present quarters, a large building, originally St. Patrick's parochial school, later Shields Public School. At present Monsignore Dempsey conducts a free kitchen for the poor in connection with the hotel. He is the founder also of a Hotel for working women.

THE CHURCH AND POLITICS

Bishop Ruch, of Strasburg, Alsace, has published an ordinance reminding the clergy of his diocese that, if they think it their duty to attend political reunions, they are not officially representing the Church. They are instructed not to consider themselves as mandatories or to compromise the religious cause or their own pastoral ministry.

They are also reminded that the recommendations they

may give at such meetings are binding on the conscience of the faithful only in so far as they reproduce exactly the Divine precepts or counsels, or formal laws or notices expressed by authentic organs of the Church.

A proportionate punishment even to the point of suspension can be pronounced against a priest who forbids the faithful to read a journal when the regulations of the Church do not forbid the reading of it.

RELIGIOUS CENSUS OF STUDENTS

Three thousand three hundred ninety-one students in the University of Missouri's student body of 3,994 have a church affiliation, according to tabulations completed early in November by the registrar. Six hundred and three students wrote "no preference" on their registration cards.

More students are members of the Methodist church than any other, 851 indicating affiliation with this denomination. Others were listed as follows: Christian 566, Presbyterian 544, Baptist 533, Catholic 220, Episcopal 198, Jew 138, Christian Science 81, Congregational 79, Lutheran 63, Evangelical 48, Brethren 6, Church of Christ 10, Community 5, Divine Science 2, Dutch Reformed 2, Eden Immanuel 1, Greek Orthodox 3, Islam 1, Latter Day Saint 11, Liberal 1, Mennonite 1, Quaker 3, St. Paul's Reformed 1, Seventh Day Adventist 2, Swedish Mission 1, Union 1, Unitarian 10, United Brethren 3, Unity School 5, Universalist 1.

SUPPRESSING RADICALISM

Methods, which failed in the end to prevent the proletarian revolution in Russia, are resorted to in our country today wherever the dissatisfied attempt to voice their just complaints regarding existing economic conditions which bear so heavily on the unskilled workers, both men and women. From Pontiac, Michigan, there is reported the following occurrence, one of many we have come across in newspapers of late:

"Night riding and mob violence culminating in the horse-whipping of several men and women, including Walter Hardin, a Negro, showed up here last week (the report is dated Nov. 25). Prominent business men, and even members of the police force, are alleged to have severely beaten men and women who attended meetings of the Pontiac Council of Unemployed. Organization of an anticomunistic group along lines of the infamous Ku Klux Klan have been under way here several weeks, it is reported. The group was especially determined to put fear into the hearts of the organized unemployed group which they claim to be communistic.

"Little or no action on the part of the police has been noticed, except the denial by police officials that the police were part of the band of 50 men who made attacks. Hardin, the colored victim of mob violence, told interviewers that one of his attackers was a prominent business man of the city."

PUBLIC OWNERSHIP

More than \$264,000,000 is invested co-operatively by the Ontario Hydro Electric Power Commission in generating and transforming stations, using capital advanced or guaranteed by the Province of Ontario, which is being steadily repaid by the contracting municipalities out of their revenues from consumers, according to a recent statement of the Chairman of the Commission, a publicly-owned public utility organization.

About \$105,000,000 of investment in local distribution utilities and other assets has been financed by the municipalities individually, through their own bonds and surplus earnings, and this investment also is rapidly being placed on a debt-free basis. The

total investment in the undertaking, including rural service, exceeds \$369,000,000.

The Commission now supplies electrical service to 714 municipalities, including 27 cities, 92 towns, 260 villages and police villages, and 335 townships. The peak load during last winter was 1,286,000 horsepower. The main transmission lines total about 5,000 miles and include about 1,100 miles of 110,000-volt lines, 190 miles of 132,000-volt lines and 600 miles of 220,000-volt lines. The primary lines serving rural power districts now aggregate some 8,000 miles in length.

The total accumulated financial reserves of the Commission now exceed \$116,000,000.

FARM-TENANTRY

A possible reduction of the tenant farm population in the Eastern part of North Carolina of between 10 to 25 per cent, because of depressing agricultural conditions, threatens to leave a number of Negro farmers in that area homeless, and a still larger number without land to till during the next season.

Reports received at Raleigh from county farm agents at the request of Dean I. O. Schaub, of North Carolina State College, indicate that farming conditions are especially bad in that section of the State, and that landowners will not be able to carry many tenant farmers through the next season.

One of the most pressing needs of many of these families is for clothing and medicine. The lack of money has made these necessities impossible to secure; and relief agencies will be put to great strain to furnish the necessary aid.

LOCAL GOVERNMENT

Representative citizens, public officials, government research experts, and professors of political science assembled at the University of Missouri on December 11 and 12 for a conference on the problems of county government. This meeting was one of a series of regional conferences on governmental problems sponsored by the American Political Science Association.

Object of the conference was to bring about a free exchange of ideas and to give mutual education to the "academic" political scientists, the "practical" public official, and the "influential" private citizen. Among subjects discussed were: abolition of existing units of local government; desirability of effecting consolidation of counties; areas for administration of tax assessment and collection; construction and maintenance of roads, educational institutions and miscellaneous county activities.

LEGAL AID

The establishment of a public defender system for poor defendants in the magistrates' courts will be recommended to the Appellate Division of the Court of the State of N. Y., by Samuel Seabury when he makes the final report on the inquiry he conducted in the inferior courts. The public defender system, Mr. Seabury hopes, will minimize the possibility of a recurrence of such conditions as were found in the Woman's Court where a group of lawyers in offices opposite the court building engaged in the practice of defending "framed women" for excessive fees.

Mr. Seabury will recommend, it is said, that the Bar Association annually designate a group of graduate law students who will serve for a stated period in the lower courts without pay. Public defenders will not have official standing and will appear as "friends of the court". They will be designated to serve as attorneys for persons unable to pay for legal services.

COMPULSORY UNEMPLOYMENT INSURANCE

Morris Hillquit and Norman Thomas, Socialist leaders, at a hearing held on November 20th, before the New York Legislative Committee on Unemployment, urged a system of state compulsory unemployment insurance, a 40-hour week and a program of government slum clearance and rehousing.

Hillquit in support of his argument for unemployment insurance pointed out that in the past year all public and private charity agencies in New York City had been spending about \$2,000,000 a month for unemployment relief and that this covered between $2\frac{1}{2}$ per cent and 3 per cent of a wage loss resulting from full-time unemployment which in recent months has averaged more than \$80,000,000 a month.

Figures prepared by Henry J. Rosner, research secretary of the party, were presented with the intention of demonstrating that the expense of such a system was well within the means of the state of New York.

UNEMPLOYMENT INSURANCE

J. I. Case Co., Racine, Wis., has adopted an unusual unemployment insurance plan. All employees of 6 months' service contribute 5% of their wages, which is matched by the company, until each employee's reserve becomes equal to his wages for 6 months. Then his and company contributions decrease to 2% of wages until the reserve equals a year's wages, when payments cease.

Benefits are payable only in time of general business depression, and after 90 days of idleness; amount to 40% of normal earnings with a maximum of \$80 a month.

On Jan. 1, an unemployment reserve plan became operative in Minnesota Mining & Manufacturing Co., St. Paul, one of the world's largest producers of sandpaper, emery cloth, and coated abrasives.

The plan is non-contributory, except in an emergency when employee contributions may be called for. It will provide weekly benefits ranging from \$7 to \$17.55, payable after 2 weeks' continuous unemployment, for a maximum of 17 weeks in any calendar year. Length of service and normal earnings control amount and number of benefits to be received.

To start the plan the company will set aside an initial sum from earnings, will add 2% of the payroll annually until reserves are considered enough to meet normal benefit demands for a 5-year period.

PREVAILING RATE OF WAGES

A Congressional investigation of the Bacon-Davis bill—which provides that contractors on public buildings must pay prevailing wage rates—is likely. Secretary of Labor Doak reports that the bill has had a beneficial effect upon the construction industry; has tended to maintain prevailing wage rates on private construction work; that contractors, generally, have complied with its provisions.

Senator Wheeler of Montana has, on the other hand, received complaints that workers on some public projects are being forced to rebate part of their wages, on others are being paid well below scales indicated in official records.

Congress is agreeable to the Senator's demand for an investigation. Many members would like to know how the law works, others would like to extend its application to rivers and harbors work, flood control, and other public works besides building.

FORCED LABOR

Dutch tobacco growers on the Island of Sumatra have abandoned the use of indentured labor and

now employ only free labor, and assert that products from that island may be imported into the United States after January 1, 1932, without conflicting with the sections of the new Tariff Act prohibiting importations of products produced by indentured or forced labor, Seymour Lowman, Assistant Secretary of the Treasury, said he had been informed by importers.

American tobacco interests have been demanding that if the tobacco producers of Sumatra use indentured or forced labor in producing tobacco in that country which is imported here for cigar wrappers, the importation of that product be discontinued after January 1, 1932, in accordance with the provisions of the Tariff Act passed at the last session of Congress. Importers who notified the Treasury of this change in the labor system said that the present crop is free from indentured labor, but no action will be taken on the validity of its admittance until the Treasury Department can investigate the information.

LABOR BANKS

The reorganization and reopening of the Federation Bank and Trust Company, Labor's bank in New York City, is contemplated. The proposed plan was presented to the Executive Council N. Y. State Federation of Labor, at a meeting held in December, by F. X. Sullivan, the Federation's attorney. He was able to report that friends of Labor were putting two million dollars into the bank, guaranteeing thereby the successful carrying out of the plan, whenever the stockholders and depositors shall have accepted it.

Under the plan of reorganization, as submitted by Counsellor F. X. Sullivan, it was pointed out, the depositors would receive 100 cents on the dollar; that 66 $\frac{2}{3}$ per cent of the deposits would be made available for the use of the depositors, while the balance of one-third is to be paid them, part in stock of the new bank and part by certificates of deposit or participation certificates. These securities will bear interest and are negotiable. This plan is said also to protect stockholders from loss of their stockholdings. The Executive Council decided to endorse the proposed plan, and instructed its officers to approve and to participate in it on behalf of the N. Y. State Federation of Labor, a depositor and shareholder in the Bank.

ORGANIZED LABOR AND THE TARIFF

A legislative practice which, if applied years ago, would have materially changed discussion and action on the tariff, introduced by the Metal Trades Department, was favorably acted upon by the convention of the A. F. of L.

From now on it will be the practice of the American Federation of Labor, when tariff legislation is being considered, to have those who are seeking changes in the tariff for their industry, subjected to questioning which will make public the rates of wages paid to their employees, the hours of labor they are compelled to work, and whether they believe in the right of wage earners to organize for self-protection. In addition, they will be asked if there are trade unions among their employees with whose representatives they are accustomed to discuss terms of employment and conditions of labor.

Some of the "largest industries benefitted by the tariff in the past" are accused by organized labor of having "prevented any protection to the American workmen by establishing the policy of employing aliens instead of American citizens." A number of highly protected industries are said to have applied labor policies, not only unfair to the workmen and harmful to the community, but menacing the stability of American institutions and the American standard of living."

Our Lady's Bishop

(Concluded)

Though Archbishop Gross spent his best energies in laboring for his own flock, there was one missionary enterprise that stirred his heart to its very depths. Long before the world at large had appreciated the grandeur of Father Damien's life and long before Robert L. Stevenson had vindicated the honor of that zealous priests' name, Archbishop Gross and the apostle of Molokai were already fast friends. The Rev. Philibert Towel, in his "Life of Father Damien" gives us the reason for their intimacy. "The kindly Msgr. Gross, Archbishop of Oregon," he writes, "rightly called himself the 'agent for the lepers' because he undertook to forward all donations that were sent to him from the states and were addressed to Father Damien." Thus in the *Ave Maria* for Jan. 7, 1888, we find a few extracts from an acknowledgment sent by the grateful priest to the Prelate in Oregon. After thanking him for the "\$115, and also the flannels and other articles which had been received without any charge for transportation," Father Damien continues: "The sympathizing heart of your Lordship toward the unfortunate lepers of Molokai having induced you to make an appeal to your people, who have so generously answered the call of their Archbishop, is highly appreciated by us, with many thanks from the receivers to the donors and their chief pastor, and with the promise that you, Monseigneur, your archdiocese and those who have contributed, will remain hereafter on the list of our benefactors during our prayers."

But the Archbishop's charity went even farther. Despite the crying need of priests in his own territory, he allowed one of his own subjects, the Rev. Father Conrady, to labor alongside Father Damien. This Oregon priest had the signal honor of conferring upon the dying apostle the last Sacraments. And who knows but that the striking success of Archbishop Gross in Oregon may be traceable in part to the fervent prayers of the saintly Father Damien and his abandoned children!

April 27, 1898, was a memorable day for the Church in Oregon. Leading prelates from neighboring dioceses were present at the Solemn Pontifical Mass in which Archbishop Gross commemorated the silver Jubilee of his episcopate. In the sermon delivered on the occasion, Archbishop Riordan, the distinguished orator, eulogized the Jubilarian as one "who has been mindful of all but himself."

At the civic reception held in his honor Governor Lord of Oregon and other public officials made no secret of their admiration for the success of his labors for the state. And as a practical token of their esteem and gratitude the clergy and laity of his diocese presented to the grey-haired Jubilarian a magnificent and handsome residence.

Yet, in the midst of all this gaiety and the well-wishing of friends, Archbishop Gross felt that he would not long live in his new home.

His brother, for some time also his co-laborer in

Oregon, the Rev. Mark Gross, had died shortly before the celebration and his death but deepened the Archbishop's conviction of his own approaching end. Thus when he had come East a few months later, one of his relatives inquired anxiously about his own ill health, the Archbishop calmly replied, "I am a Redemptorist, and as such, belong to this Province. I wish to die as a Redemptorist among Redemptorists."

The Prelate had left Oregon to be present at the meeting of the Archbishops of the United States, to be held at Washington, D. C. The Catholics of Oregon, who had come to the station to bid him farewell, little thought that they were greeting him for the last time. But the trip across country so exhausted the sick man that he was obliged to rest, and, acting upon medical advice, went to Saratoga Springs, N. Y. The rest, it was hoped, would improve his run-down condition, but his two-weeks' stay there produced little improvement. As duty required his services elsewhere, the Archbishop left for Baltimore.

St. Charles' College was celebrating at this time the centenary of its founding, and Archbishop Gross, as one of the most distinguished of the college's alumni, was asked to preach the students' annual retreat. In spite of the weakened condition of his health he did not refuse. Probably very few of the youths who listened spell-bound to their venerable retreat-master, realized that they were listening to the words of one, whom death had already marked for his own. But the effort of preaching had so exhausted the Archbishop's fast-failing strength that he was again obliged to rest, and to this end he arranged for a short stay at the Redemptorist House of Studies, Ilchester, Maryland.

The seminarians were delighted when they heard of the Archbishop's proposed visit, for they expected to listen once more, as they had done in the past, to the thrilling tale of his adventures in the "Wild West." But at sight of the feeble, old man tottering up the wooden steps they knew instinctively that their wishes were doomed to disappointment.

For six days the Archbishop remained in Ilchester, where, in spite of the constant medical attention and the loving care of his confreres, his health steadily declined. A strange fact was noted by all who visited him. At the Archbishop's express wish three pictures, of the Crucifixion, the Sacred Heart and the Blessed Virgin, were placed in his room. These pictures were always in front of him, and whenever he changed his position, he had the pictures moved accordingly. In this room, to the sick man's great joy, a private altar was erected where he could daily say Mass, and here on the 6th of November, a Saturday, the day of the week especially consecrated to Our Lady, Our Lady's Bishop offered up the Holy Sacrifice of the Mass for the last time.

There is a touching incident of his stay in Ilchester that beautifully reveals his unwillingness

o give pain to others. Some of his relatives from Baltimore had come to pay him a visit. They did not realize how critical his condition was, for, as usual, the Archbishop conversed very pleasantly. Even when he left the room with a companion he walked erect and without support. But when these visitors could no longer see him, he collapsed entirely, and his companion had almost to carry him to his room.

But as the prelate's condition grew daily more serious, the physician in attendance advised his removal to St. Joseph's Hospital, Baltimore, where he could receive expert medical treatment. We shall yet see one who went with him to the hospital describe the departure. "At half past three all the Fathers and students gathered in the lower corridor to receive his last blessing on his way to the buggy that was to carry him to the depot. When he came out of his room we had to support him on either side. His eyes seemed glazed. He staggered through the crowd. His high hat tottered on his head from side to side. He looked the image of death. Father D. took hold of me unconsciously, as I was passing and whispered, 'That man is dying!' 'I know,' said I. 'Take the holy oils along,' he continued excitedly, 'he may die on the way.' I did. The last words the Archbishop said, when entering the buggy were, 'Pray for me to Our Blessed Mother'."

The first reports of the prelate's condition were very encouraging and Cardinal Gibbons and other visitors at the hospital entertained hopes of his recovery. But "man proposes, God disposes." Archbishop Gross, in spite of the optimism of physicians and relatives, felt certain he would never recover. One day, when alone with the Rev. Nicholas Firle, the confessor and friend of his youthful days, he suddenly exclaimed: "Father Firle, again I want to repeat the wish I have so often expressed; I want to be buried in Holy Redeemer Cemetery." On being assured that his wish would willingly be granted the relief of the dying prelate was clearly evident.

On Thursday, Nov. 14, the Archbishop's condition grew so critical that the doctors at length admitted his death was merely a question of hours. Thereupon, Father Firle anointed the dying prelate and whispered into his ears the message of comfort, which he himself had so often spoken to others.

The Archbishop was conscious to the end. And, as darkness fell over the city, and his relatives and friends pressed about his bed-side, he feebly gasped out the words: "God gave me life, He alone can take it away; He alone deserves that we should live and die for Him. Jesus, Mary and Joseph, help me. Into thy hands, I commend my spirit." He died without a sign of struggle, as might an innocent child.

When the news of the death had been spread abroad messages of sympathy poured in from all sides, especially from far-off Oregon. The joy that had filled priests and people of that diocese but a few months before was now turned to mourning at their severe loss. Cardinal Gibbons was re-

quested to forward the body to Oregon, that it might be buried there with fitting splendor. But he, remembering the Archbishop's wish, firmly replied, "Archbishop Gross has chosen to be buried among his Redemptorist confreres. His dying wish shall be strictly carried out."

The body was removed to St. James' Church, in care of the Redemptorist Fathers. Here, robed in full regalia, upon an immense catafalque, guarded alternately by four men of the parish, the prelate's body was exposed, while thousands of people came to pay their respects and to pray for the repose of his soul.

At an early hour, on the 17th of November, a solemn Requiem was sung in St. James' Church, after which the body was removed to the Cathedral. In this very edifice, where 25 years before he had been elevated to the Episcopate, the last rites of Holy Mother Church were conferred, the celebrant on this occasion being His Eminence, James Cardinal Gibbons. The final absolutions given, the body was removed to the Holy Redeemer Cemetery in Baltimore.

To-day, as you enter that red-bricked, arched entrance, the first thing you notice is a marble shaft with a hundred or more neat tombstones ranged in rows and circles about it. Herein lie the remains of the Redemptorists, who have died in the vicinity of Baltimore. All the graves are much the same in appearance except one. This lone exception is a fine, marble sarcophagus about two feet in height, and the inscription on it tells you that here lies the third Archbishop of Oregon, the reverend but humble Redemptorist, Most Rev. William H. Gross.

The recounting of this great man's deeds has been a pleasant task, though we are well aware how greatly we have failed in the telling. But we shall be more than satisfied, if our articles shall awaken interest in this distinguished churchman of the last century, if they shall arouse in American Catholics a deeper realization of the gift of faith, and the strength and fibre of manhood that has kept it unsullied. And finally, if acquaintance with Our Lady's Bishop has quickened the devotion of Catholics to God's mother, then we have achieved a glorious purpose and our efforts have been amply rewarded.

STEPHEN G. McKENNA, C. SS. R.

Discussing the so-called prophesy of St. Malachy in his History of the Catholic Church in Ireland, Adolph Bellesheim names especially the late Bishop Dwenger, of Ft. Wayne, in proof of the following statement:

"Although the prophesies have lately found defenders in France, no sober-minded theologian ever championed them, while on the other hand quite recently voices have been raised and warning issued against the fabrication by members of the hierarchy."¹⁾

A footnote indicates Bishop Dwenger's opinion to have been published in the well-known German ecclesiastical review, *Der Katholik*, Vol. I, p. 592, Mainz, 1885.

¹⁾ L. c. Vol. I, p. 363. Mainz, 1890.

Regarding the Short-Lived Cath. G. A. Press Society

On the 4th and 5th of September, 1888, there were assembled at Cincinnati the representatives of the majority of the Catholic papers published in the German language in the United States at that time. A year previously, September 7, 1887, the "Catholic German-American Press Society" (Katholischer Deutsch-Amerikanischer Press-Verein) had been founded in Chicago, and between that time and the Cincinnati meeting sixteen publications had joined the association, while fourteen had refused to do so, according to the first annual message of the President, Mr. Nicholas Gonner, Sr.

All of the affiliated publications were represented at Cincinnati, with the exception of three: the *Wanderer*, of St. Paul, *Caecilia*, of St. Francis, Wis., and the *Heimatlose Negerkind*, edited and published by Rev. M. Huhn at Leavenworth, Kansas. Mr. Hugo Klapproth, editor of the *Wanderer*, had written and explained his absence was occasioned by illness.

The priests and laymen present inscribed their names on a page of a record which was undoubtedly intended to contain the minutes. They were Nicolaus Gonner, *Iowa* and *Luxemburger Gazette*, Dubuque, Iowa; A. Dittrich, *Wahrheitsfreund*, Cincinnati; Jos. Gummersbach, *Pastoral-Blatt*, St. Louis; Louis Blankemeier, *Herold des Glaubens*, St. Louis; Rev. M. Erz, Chicago, representing *Californische Volksfreund*, San Francisco; Bruno Ritter, *Wahrheitsfreund*, Cincinnati; E. Andries, *Stimme der Wahrheit*, Detroit; Geo. Baldus, *Volksfreund*, Buffalo; Rev. Beda Maler, O. S. B., *St. Benedict's Panier* and *St. Meinrads Raben*, St. Meinrad, Ind.; Rev. H. Brockhagen, *Kath. Hausfreund*, O'Fallon, Mo.; Stephan F. Lindenberger, *Katholischer Jugendfreund*, Chicago; Rev. W. Faerber, *Pastoral-Blatt*, St. Louis; Rev. W. Tappert, Covington, Ky.; F. X. Brandecker, Jr., *Kath. Wochenblatt*, Chicago; Rev. Jos. Jessing, *Ohio Waisenfreund*, Columbus, O.; Jos. Westhoff, *Kath. Warte*, Ft. Wayne; Bernh. E. Koester, *Kath. Volkszeitung*, Baltimore.

Besides, Dr. E. M. Lieber, who a few years afterwards, on the death of Windthorst, became the leader of the Centre Party of Germany, having attended the banquet on the evening of the 5th, signed the page "with best wishes for the young society and the German-American press: *nunquam retrorsum*." Unfortunately, history does not concede Dr. Lieber's motto to have been observed either by the association in question or, for that matter, by the publications represented. Retrogression was inevitable once the journals published in the German language had fulfilled their mission, which was a far more important one than had generally been conceded by the historians writing in the English language on the history of Catholicism in the United States. Lacking a virile and well-edited press, the Catholics of the German tongue (including immigrants from Austria, the Tyrol, Luxemburg, Switzerland, Rus-

sia), would not have been able to ward off as well as they did the many influences injurious to faith and morals to which they were exposed. Mr. Louis Blankemeier, who survives, was Secretary of the Catholic German-American Press Society, and it is to him the Bureau owes its Constitution and Minutes.

From an Old Parish Chronicle

Extracts from "a worn document found in the archives of the ancient parish of St. Joseph's, Martinsburg, W. Va.," published in *The Catholic Virginian*, refer to several priests and laymen evidently of German origin:

"George and Philip Smith were very pious. George was a carpet weaver always singing while he worked. They both sang hymns when they were at Mass. George and his wife, Barbara, died of cholera. Several others died of the same.

"Peter Fulk was another pious Catholic. He was the only baker in Martinsburg for many years. He sang with the Smiths. All the hymns were in German."

George and Philip Smith were, it would seem, Germans in spite of their name, which was probably anglicized. These men presumably lived a hundred years ago, judging from the position of this particular entry in the chronicle of St. Joseph's parish between two dated paragraphs, the one relating to a marriage performed in 1828 by a missionary visiting Martinsburg, while the other speaks of a Father John O'Brian, who was Pastor there in 1847.

The reference to the German priest reads:

"After Father Galty, Father Kohlman was in Martinsburg, Pastor a very short time. He was very eccentric. Died on his way home. Was drowned at sea."

A notable figure in the American Church is described in the following sentences:

"Bishop Becker was a convert, instructed by Father Plunket, confirmed by Bishop Magill the same time Dr. D. W. Thomas and Philip Leharmann were. He taught school in the old academy near the Catholic cemetery. Went to Rome in 1854, returned in 1859; Made Pastor of St. Joseph's Church. He was much loved by all, until the Civil War, when he took the Southern side."

Bishop Becker was not, however, a German as his name would seem to indicate. He protested being called a German on a certain occasion. Philip Leharmann was, on the other hand, undoubtedly of German stock; the spelling of the name is, however, incorrect, due probably to the inability of the copyist to decipher the manuscript. The name of the woman referred to in the succeeding paragraph is likewise misspelled:

"The bell was a memorial for Mrs. Wilhelmona, the mother of George August Thumel, Sr. Catherin in China, Sr. Ann in Georgia, Brother Ernest in Pennsylvania."

And of what nationality may "Father Oscar Lears" have been, who was Pastor at Martinsburg for a few months, and said to have been "very delicate". His health having failed, "he went to a friend in lower Virginia, where he died." The chronicle furthermore relates: "He loved the children of the parish, took great interest in the school and the Sunday School."¹)

¹) Loc. cit. Oct. 1931, p. 8 and 20.

The Central Verein and Catholic Action

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Reconstructing the Social Order VI.

Economic Conditions and Loss of Souls

(Having reviewed the developments of Socialism and Communism since the appearance of "Rerum novarum", Pius XI in "Quadragesimo anno" shows their untenability and invites those who have embraced these systems to return, insisting, with Leo XIII, that "if society is to be healed now, in no way can it be healed save by a return to Christian life and Christian institutions". He names the "ruin of souls" as the chief disorder of the modern world, and points out that in consequence of the derangement of man's faculties, due to original sin, man "is now easily led astray by low desires, and strongly tempted to prefer the transient goods of this world to the lasting goods of heaven." At this point Pius treats forcefully of the influence of economic conditions upon the loss of souls. We read):

Hence comes that unquenchable thirst for riches and temporal possessions which at all times has impelled men to break the law of God and trample on the rights of their neighbors; but the condition of the economic world today lays more snares than ever for human frailty.

Speculation

For the uncertainty of economic conditions and of the whole economic regime demands the keenest and most unceasing straining of energy on the part of those engaged therein; and as a result, some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits, and to safeguard

against sudden changes of fortune the wealth amassed by unremitting toil. Easy returns, which an open market offers to any one, lead many to interest themselves in trade and exchange, their one aim being to make clear profits with the least labor. By their unchecked speculation prices are raised and lowered out of mere greed for gain, making void all the most prudent calculations of manufacturers.

"Abominable Abuses"

The regulations legally enacted for corporations, with their divided responsibility and limited liability, have given occasion to abominable abuses. The greatly weakened accountability makes little impression, as is evident, upon the conscience. The worst injustices and fraud take place beneath the obscurity of the common name of a corporative firm. Boards of Directors proceed in their unconscionable methods even to the violation of their trust in regard to those whose savings they administer. In the last place must still be mentioned the unscrupulous but well-calculated speculation of men, who, without seeking to answer real needs, appeal to the lowest human passions. These are aroused in order to turn their satisfaction into gain.

Evil Example Followed

(Stern insistence on the moral law, "enforced with vigor by civil authority," could, Pius declares, have "dispelled or even averted these enormous evils." But it was too often wanting. Moreover, under the influence of Rationalism and of a new economic science, "alien to the true moral law", "free rein was given to human avarice". A greater number than ever before sought their own selfish interests above all things and had no scruples in committing the gravest injustices against others. The first exponents of the new school found many imitators and the success of some was not without effect on the workers. The Encyclical continues):

With the leaders of business abandoning the true path, it is not surprising that in every country multitudes of workingmen, too, sank in the same morass; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly) and the virtue of girls and women are exposed in modern factories; if we recall how the present economic regime and above all the disgraceful housing conditions prove obstacles to the family and family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holy days.

How universally has the true Christian spirit become impaired, which formerly produced such lofty sentiments even in uncultured and illiterate men (cfr. John vi, 70)! In its stead, man's solicitude is to obtain his daily bread in any way he can. And so bodily labor, which was decreed by Providence for the good of man's body and soul, even

after original sin, has been changed into an instrument of strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded.

"Lodgism Contributes to Sexual Delinquency"

The serious accusation expressed in the title is directed against secret societies by the *Christian Conservator* in an article declaring:

"One of the most mischievous features of lodge morals is that the system applies only to the circle of membership. So far as the lodge is concerned it has no word of command for the relation of its members toward those who do not belong to the order. While this is true, we do not accuse the members of lodges of generally acting upon this lodge principle, because most of them recognize an authority of religion and custom entirely outside of their particular lodge. But that the system creates a basis of partiality cannot be denied.

"As to the question of sex relationship, a member of the Freemason Order is prohibited as a Mason from having such relationship with either a sister or daughter of a Freemason; but the inference is that if he be guilty as respects any other woman, not a member of the home of a Freemason, he is still in good standing as a Freemason. Other morals mentioned are similarly construed. Hence we justly conclude that, apart from the intent of the order, the teaching is yet very unwholesome."

Having mentioned some less relevant matters, the *Christian Conservator* concludes:

"The point that we wish to make is that the very foundation of the lodge teaching is wrong and deliberately leaves the suggestion of wrong doing outside the circle of lodge membership. With such a limited moral code linked up with a false religion, the moral platform is wholly inadequate and rests upon an artificial basis which is wholly insufficient for good results. In a nation where the accepted standard of morals is sound, this will work only a limited amount of ill, but if the outside standard is bad, the results will undoubtedly be precarious. The moral standard is not sound and is conducive to much evil."

None of these accusations are, we believe, without foundation. We remember distinctly the ritual of a certain secret society stating what the *Christian Conservator* charges, that it was unethical to seduce the daughter or sister of a lodge member, but saying nothing regarding the conduct of members toward women others than those mentioned.

Recommendations of Cath. Rural Life Conference

For the first time since its founding the Catholic Rural Life Conference, meeting in Wichita in October last, drafted resolutions dealing with activities engaged in and planned, and setting forth aims to be aspired to. The resolutions are grouped under the following heads:

Education; Parish Credit Unions; Boys' and Girls' Clubs; Farm Women; Religious Correspondence Courses; Rural Sociology; Confraternity of Christian Doctrine; Economic Problems; Spiritual Ideal; Community Development; A Final Suggestion.

Besides stating the general Catholic position with respect to education, the resolution dealing with this topic stresses the rural vacation school movement. That on Credit Unions notes the progress made by the parish associations already established and urges promotion of this form of co-operative thrift and loan organization. Under the head of Rural Sociol-

ogy the Conference looks "with particular favor upon the establishment in our seminaries of courses in Rural Sociology as an aid to the young priest whether he be destined for work in urban or rural sections." A more expansive and detailed statement is that entitled Economic Problems, reading:

"The Catholic Rural Life Conference, renewing its pledge of loyalty to the Holy See, points to the principles contained in the Encyclicals 'Rerum novarum' and 'Quadragesimo anno' as the fundamental remedy for many of the gravest difficulties confronting the rural community today and the basis of true prosperity. Among these are:

"1. The widespread distribution of property ownership, as essential for the foundation of a sound economic order.

"2. Equitable distribution of property, according to the capacity and the needs of the producer, as opposed to wasteful land utilization.

"We believe that the State has both the right and the duty to aid in securing such equitable distribution by sane policies of land conservation, rural planning, etc.

"3. We condemn undue profits, whether of individuals or corporations, whereby the fruits of the earth are prevented from reaching those who would benefit by them, and both producer and consumer are defrauded.

"4. We urge government co-operation in reducing the burden on the agricultural group, by wise and just legislation, for example:

"a) equitable distribution of taxation, thereby relieving the land of an undue burden;

"b) reform of the system of local government, so as to conform more perfectly with the economic and social condition of the farmer.

"5. The Conference deplores anything that tends to promote the growth of corporation farming, so-called, since it strikes at many of the fundamental values of rural life.

"6. We stress the need of co-operation between all the parties to the process of agricultural economy, considered as a whole, so that producers and consumers, city and country, political institutions, and co-operative and financial agencies, will all work wholeheartedly together in the realization of a common interest.

"7. We warn against fallacious so-called remedies for the present plight of the farmer, such as the propaganda for the restriction of families by means of the evil practice of artificial birth control."

Like this declaration, other resolutions offer valuable thoughts to be pondered and acted upon. This holds good, too, of the concluding suggestion:

"In view of the expressed aim of the Catholic Rural Life Conference of building up strong rural parishes by keeping our young people on the land, and in view of the need of special credit facilities for the realization of this aim, we favor a study of credit resources that would look forward to the formation of an agency to extend credit on reasonable terms to young men who aspire to follow farming but lack the funds required to begin."

This suggestion deals with one of the most important phases of the problem of keeping farmers and farm youth on the land and of leading those back to it who have abandoned their proper sphere of life and action.

A subscriber, reminded that he was in arrears, sent us the following note:

"Please accept the enclosed \$5 on account, and for Heaven's sake don't stop *Social Justice*."

The very same mail containing this communication, yielded the following commendation of our journal by Hon. Philip H. Donnelly, N. Y.:

"*Central Blatt and Social Justice* seems to become more interesting and instructive each month. I think the article on Prohibition in the November issue was a fine statement of the case."

A Catholic Credit Union Conference

The Catholic Credit Union Conference in St. Louis seems to be an established fact. At a session held in the Central Bureau December 11, attended by representatives of six parish Credit Unions, it was decided to meet at least once every two months, and the date for the February meeting set. The purpose of the Conference is to promote co-operation and interchange of experiences between Catholic associations of this type, to prevent dissipation of energy by promiscuous affiliation of units with the secular Credit Union movement, and to encourage affiliation with the C. V. through the State Branch.

How well the conference serves the experience-exchange purpose was proven both at the session referred to and one held previously. Enrollment of children in the parish Credit Union, how to proceed in it and how it operates, was discussed from various angles, to the enlightenment of those who lacked experience in this particular endeavor. Members of the Conference having inquired into the management of one parish association, succeeded in correcting a rather serious mistake made in unwarrantedly extending membership to individuals not of the parish,—the correction resulting in the strengthening of the Union and the stabilizing of its operations. A lively controversy arose regarding loans allowed against first and second real estate mortgages. Methods were outlined, warning given against improper handling, and the desirability of aiding members, who have no collateral to offer other than a second mortgage, urged, provided adequate safeguards are observed. Life insurance policies as collateral for loans were commented on. The insuring of the life of a co-signer was discussed. The advisability of accepting a comparatively large payment on shares by a member of a newly organized Union was treated by experienced members and dependable guidance given. The recent audit by State Examiners and their attitude toward various securities purchased for investment were entered into. Types of loans and methods of obtaining new members were made the subject of comment by representatives of practically all units.

The knowledge of working methods displayed by these practical Credit Unionists, whose experience must, after all, be measured by months, is little short of amazing. What we anticipated in originating this movement in the C. V. has come to pass: Active Credit Union members have found problems that arrest their interest and challenge their ability, and they exert remarkable talent in meeting them. The Conference on its part stimulates interest and enlarges experience pertinent to the specific field in which these associations are established, the Catholic parish, which after all offers problems not met with in the shop, the railroad or Post Office, in which the industrial Credit Union operates.

With respect to affiliation with the C. V., representatives of five of the six Unions in question are prepared to enroll in the Cath. Union of Mo., while the decision of the sixth is in doubt. As to the proposed membership in the so-called State League, the Conference agreed with the position outlined by the chairman, Mr. B. Barhorst, which reflects the instructions of the Holy See with regard to non-affiliation of Catholic economic and other organizations with non-Catholic bodies.

Credit Union Notes

A decision reflecting the correct Catholic attitude toward profit-taking was made by St. Andrew's Parish Credit Union, St. Louis. This association has obligated itself never to declare a dividend in excess of six per cent per annum. Earnings that might warrant a larger dividend will be placed in the Reserve Fund, to be drawn upon, if feasible, to reduce the interest charges on loans granted by the Union to members.

This action not only illustrates the social-mindedness of its sponsor, the Rev. Albert Mayer, pastor of St. Andrews, but is also in keeping with one of the principles insisted upon by the Rochdale pioneers, that capital is to "receive a fixed rate of interest at not more than the legal or *minimum* current rate, if interest is paid."

* * *

A credit union, once it has obtained to a firm foothold in a community, will accomplish more than its title indicates. The Raiffeisenkassen, of Germany, are said to have promoted true temperance. Mr. J. L. Raina, author of "The Co-operative Movement in India," in his account of the Hadaspar Co-operative Credit Society, relates that two other agricultural non-credit societies were founded under its auspices, a fertilizer society, and a sales society.

Furthermore, the credit society has created a Charity Fund with a capital of 4,000 rupees. Interest accruing on this amount is spent for scholarships granted poor boys of the village who pursue their studies in the nearby city of Poona.

Since rural credit unions are still an innovation in our country, those interested in inaugurating them for promoting thrift and establishing credit will be interested to learn from this source that the Indian Co-operative Credit Society referred to advances loans for irrigation purposes, for the cultivation of sugar cane, tomatoes, beet sugar, etc., for which the lands in the village are quite suitable. It has allied itself with the Sugar Sales Society, while the Government has, at the request of the Society, exempted all vehicular traffic from paying the toll on the road leading to Poona. At the request of the people liquor shops have been closed in the village.

* * *

The extremes to which loan sharks, or "loan racketeers" as they are coming to be called here and there, go in extorting money from their victims were recently revealed anew in Chicago by Assistant State's Attorney Edwin C. Duffeey of the Racket Bureau. According to *The Chicago Tribune*, "half a dozen complaints" had been lodged against a certain defendant's "240 per cent loan business," which "he calls a salary purchasing or salary collecting agency". He was charged with violating the small loans law, which permits seven per cent for unlicensed money lenders.

Records of the Municipal Court showed the defendant had sued 239 persons on wage assignments between January 1, 1930, and September 11, 1931. "A typical case," the *Tribune* declared, "is that of William Blahn, who is

being sued for \$75 as the result of a \$15 loan, on which he has paid \$42 interest."

One of the methods employed by the defendant was to send a borrower, unable to pay, to the occupant of a neighboring office, who would then accept new notes and grant a loan at excessive rates, so that the borrower would, while escaping the clutches of the one shark, fall into those of another.

The information offered by the *Tribune* is more exhaustive. The facts cited, however, suffice to emphasize again the menace of the loan shark, and, on the other hand, the value of the Credit Union, in many instances the sole refuge of those who would, without its aid, inevitably fall into the hand of the loan racketeer.

On the Language Question in the C. V.

Some future historian, writing on the Germans in America, will discover Mr. Louis Schuermann, of Decatur, Illinois, to have rendered him a valuable service, through an inquiry into the status of the German language in the C. V. about the year 1931 and the reasons for its elimination in those branches of the organization which at this time conducted their meetings in the English language.

Complaints from certain quarters that German had been relegated unnecessarily and with evil results for the organization from the meetings, Mr. Schuermann addressed a questionnaire to twenty-seven men prominent in the C. V., residing in twenty-four states. The same communication was addressed to the President of the N. C. W. U. The returns were quite exceptional, since every individual approached answered. These communications, together with considerable other information on the question of an explanatory nature, have been donated to the C. V. Library.

All of the letters are informative, and the information they contain is quite generally stated in an objective manner. Some explain why it has been found necessary to conduct meetings in the English language, others state that both languages are still being used. The sentiment common to all of the letters is perhaps best explained in the words of Mr. Frank C. Blied, President of the C. C. V. of Wis.:

"I am opposed to any measure which would prohibit or even curtail by injunction the use of the German language in our meetings, for such action would pain our esteemed pioneers, who have done so much for us, our Church and Society, as well as the Nation. Let the language question take care of itself. The C. C. V. of Wisconsin, without enactment of a resolution or by-law, now transacts its business quite generally in English. Therefore our minutes and proceedings are likewise written in the language of the country. However, should a delegate discuss a proposal in German, or offer a resolution in German, his utterances would be published in this language."

Mr. Blied admits he had strenuously resented the first sermon preached in English in Holy Redeemer Church at Madison, attended by him. Although born in America, he was the leader of the opposition to what he considered an encroachment upon the rights of the parishioners. "I even went to His Grace, Archbishop Messmer," he writes, "but he insisted on continuing English sermons, and further-

more insisted children should receive religious instructions in English." While Mr. Blied even now believes that his attitude was correct at the time, he admits conditions to have changed, adding, "if you desire young men to join our organization, you must use the English language liberally, and not oppose its being spoken in meetings."

Rev. John E. Rothensteiner, College Library Benefactor

The Library of Mundelein College for Women, Chicago, conducted by Sisters of Charity of the Blessed Virgin Mary, has been enriched within two years by more than five thousand volumes from a single source, the collection of Rev. John E. Rothensteiner, of St. Louis, poet and historian. The priest's generosity is revealed in an article printed in *The Skyscraper*, organ of the College, which declares in its issue of November 20:

"The works include classics in early and Middle English, German, Latin, French, and Italian. Besides the books there are also a number of folios of rare prints, some fine engravings, as well as valuable old documents and letters."

Father Rothensteiner visited the College November 10. A German literary society, Die Rothensteiner Gesellschaft, has been established among the students, who have made the priest an honorary member. Ven. Sister M. Callista, Ph. D., is in charge of the German class at the College.

The Apostolate of Books

Books suitable for the libraries of Catholic High Schools are desired by us at the present time, since a number of institutions hope we may continue to help fill their book shelves with the required number of volumes. One of these schools is in the Philippine Islands. Regarding our effort to aid the pastor in charge of this particular institution to develop a library, a communication from him to us, dated November 3, 1931, is enlightening:

"I received your letter a few days ago, and the package of books for our High School just now. I am most grateful to you for keeping the needs of our School in mind as you do."

"Our High School is progressing very well, and the supervisor of the Bureau of Education, who came several times to inspect the School, expressed himself as well satisfied, and told me we should have no trouble to obtain the desired recognition from the Government. I hope we may do so, and it will be due to a degree to your generous help for our Library."

From Mission Fields

Ever so often gifts sent to missionaries arrive at the most opportune time. Rev. Felix Bucher, S. D. S., who has spent a lifetime among the Indians in Oregon, wrote us on December 4:

"With sincere gratitude I acknowledge herewith the receipt of \$26, a donation for our Indian Mission. I was wondering how to make ends meet when I received your letter, for it so happened that it was necessary for me to make several trips to Chemawa Indian Hospital and to McMinnville. Without your generous gift, I would not have been able to do so, since the Indians, whom I took there, hadn't the means to defray the expenses of the trip. Thus God's providence took care of the needy and sick Indians through the Central Bureau of the Catholic Cen-

Central Verein of America. May God bless it and reward the Verein a hundredfold!"

* * *

Appreciation for assistance extended them is generously expressed by the missionaries with whom we have contact. The Bishop of Hyderabad, India, Rt. Rev. Vismara, writing before Christmas, declares:

"Your Catholic Central Verein has been very kind to my poor Mission, and the Bureau has frequently sent me masses and donations. I feel so grateful to all the members of the Verein and especially to the Committee."

His priests, Bishop Vismara writes, defray the salaries of their catechists from mass stipends.

* * *

A priest in the Philippine Islands, to whom we had written it was impossible under present circumstances to grant him the requested assistance, tells us in reply:

"Permit me to say that my people and I heartily regret the economic depression in the United States. We pray God may better the situation as soon as possible. Let me tell you that I read your letter in the presence of my people. They cried when they heard you could not now grant us a gift nor help. We are very sorry indeed, but we must conform ourselves to the will of God."

Regarding this priest, the Vicar General of the Diocese, answering for the Bishop, absent on his visit ad limina, writes us:

"Let me assure you that said Rev. . . . is really a Catholic priest, belonging to this Diocese of . . . He is indeed of good standing, and appointed by His Lordship as a missionary in . . . , sadly infected by the apostasy, called Aglipayanism. Of course, any manner of help to him will undoubtedly be considered as a substantial aid toward his religious work."

A Mission Aid Loan Repaid

Out of the ordinary instances of mission aid are becoming to lose their strangeness in the Bureau's experience. The Rev. Albert Braun, O.F.M., of Mesquero, New Mexico, whom we aided in establishing a novitiate for Mexican candidates for the Order of St. Francis, exiled from their native land, in April, 1931, appealed to our institution for over \$700.00 with which to meet a mortgage note, held by a bank in South Bend, Ind., already extended but then definitely called. Father Albert had no other recourse. Thanks to the generosity of several friends of the missions, we were able to meet payment in part, while the balance, \$450.00, had to be found by way of a loan. A layman and a priest in St. Louis interested themselves in the case and discovered another layman who offered Fr. Albert the amount needed. The money was recently repaid.

Would that the friends of the missions realized that with more generous support similar and other equally urgent mission needs could be met. The Bureau has won the confidence of many mission Bishops, priests and sisters, and in numerous instances has proven a savior in dire need. Our institution should be equipped with sufficient funds to live up to the reputation established and to improve its record of service.

Our Nursery Aided by Archbishop's Fund

A generous sum toward the maintenance of the Day Nursery conducted at St. Elizabeth Settlement was received from Rev. John J. Butler, Director General of the Archbishop's Emergency Charity Fund. The communication accompanying the gift says:

"Enclosed you will find check for \$1,000.00, which I have been directed to send you by Archbishop Glennon and which is an appropriation from the 'Archbishop's Emergency Charity Fund', to be used for the care of poor children through St. Elizabeth Settlement."

The donation is a further token of the genuine interest Archbishop Glennon has always demonstrated toward the various endeavors of the C. V. in St. Louis. His attitude has, in fact, been a helpful factor in the development of the Central Bureau and its activities.

Response to St. Elizabeth Settlement Appeal

The C. V. is obligated to a group of loyal friends of the Bureau and St. Elizabeth Settlement for the response they, individuals and societies, have made to the appeal for Christmas aid to our institution. As of December 29, \$866.63 was received, the result of 202 contributions, averaging \$4.29.

These figures compare with those of the two last preceding years, as of the same date, as follows: 1930: Receipts, \$1,009.94; donations, 218; average, \$4.63; 1929: \$899.50; 206; \$4.36. On the whole, and allowing for the many claims made on the generosity of the co-operating individuals and societies, the returns must be considered satisfactory, though societies should to a greater extent than is the case support our Christmas collection.

Christmas Celebrations at the Settlement

As usual, a celebration for the wards of the institution took place the Sunday preceding the Feast. The Cath. Women's Union of Missouri had as in former years provided a tree and useful gifts for the children, who rendered a program of songs and recitations. The Central Bureau was represented by the Associate Director.

A second celebration, under the auspices of the Notre Dame Sisters teaching at Rosati Kain Diocesan Girls' High School and a number of their pupils, was marked by the distribution of clothing donated by the latter. This annual event is an excellent proof of the spirit the nuns seek to foster in their pupils.

"You are Apostles"

Bishops the world over are appealing to men and women to realize the demands the present is making on them. Addressing the Catholic Men's Society, of Johannesburg, Union of South Africa, Rt. Rev. David O'Leary, Vicar Apostolic of the Transvaal, admonished the assembled men:

"You are in the thick of the fight: we are on the outskirts. You know the mentality of men, the growth of paganism. . . . You are apostles and you share in the work of the Church of God by identifying yourselves with what the Holy Father calls *Catholic Action*."

With the C. V. and Its Branches

Parish Relief Aid Urged by Indiana Branch President

Addressing the Reverend Clergy, the officers and members of the societies affiliated in St. Joseph State League of Indiana, its President, A. W. Miller, M.D., under date of December 5 urges "the necessity of our members working in conjunction with their pastors in alleviating the sufferings of members of the respective societies and parishes."

Dr. Miller, while thus encouraging local relief effort through local channels also notes:

"A Catholic as a rule is reluctant and unwilling to receive public charity; but private charity will help scatter the dark clouds on the horizon of a winter of uncertainty."

Another passage of the communication deals with mission aid, declaring:

"Those blessed with abundance should not forget the missions; donations of money or clothing will be welcomed by the Central Bureau of the Central Verein, which will distribute them among missionaries and their charges."

Very appropriately also President Miller recommends the formation of study clubs, pointing to the Encyclical Letter "Quadragesimo anno" as valuable subject matter for study.

Seriousness of Purpose Marks District League Gatherings

Frequently intelligent non-members of our organization, attending gatherings of District Leagues and Local Federations affiliated with the C. V., have expressed their amazement at the devotion of the officers and members to serious aims and the tenor of the addresses delivered at their meetings. These characteristics marked the gatherings recently held by a number of our local federations.

Delegates to the Rochester, N. Y., Federation, ever alertly interested in vital issues, at its meeting held December 20, discussed the report of the Natl. Advisory Committee on Education and passed a resolution opposing the Reed bill, introduced Dec. 8 and providing for a Federal Department of Education. Mr. Philip H. Donnelly, one of the leading members, analyzed the bill, comparing it with one of its predecessors. Copies of Fr. Blakeley's pamphlet: "Shall Washington Control Our Schools?" were distributed. The delegates were further requested to oppose certain legislative proposals concerning New York's school attendance laws emanating from the New York Federation of Labor.

Similar interest in public affairs, though directed toward a different problem, is evidenced by the Milwaukee District League. The monthly meetings, to be held in different parish halls throughout the winter and spring, are, according to an announcement of the Committee on Program, to concern themselves chiefly with the issue of taxation. This subject was treated at the first of the gatherings, held December 10 in St. Anthony's parish hall, by Mr. Roland Steinle, attorney.

On a different, more specifically religious plane, were the two important addresses delivered at the mass meeting of the Philadelphia District of the C. V. on Nov. 29 by Mr. F. W. Schuchard and Rev. F. J. Hertkorn. The former spoke in German on Laicism as a Cause of the Present Depression, the latter in English on the Life of Mother Elizabeth Ann Seton. These timely addresses were in keeping with the best traditions of our movement, fostering serious thought and spreading information on subjects eminently worthy of consideration by Catholics. The practical endeavors of the Women's Union of the District were sketched by Miss Irma Seelaus.

Discussion of topics of wide Catholic import was combined with a presentation of C. V. endeavors at a meeting of the Pittsburgh group. Mr. P. J. McArdle argued that Catholic education was partly wasted unless Catholic organizations appealed more effectively to Catholic youth and unless adults, organized and unorganized, interested themselves more vitally in applying the principles taught them to the problems of the day. A plea for the Catholic press, including a daily Catholic press, was made by Mr. Frank A. Stifter, Carnegie, Assistant Secretary, C. C. V. of A. while Mr. John Eibeck, Pittsburg, President of the State Branch, illustrated the devotion of the C. V. to Catholic Action by references to the Fort Wayne convention.

The services rendered Catholic Action by a number of our District Leagues are emphasized by their meeting not merely in larger cities—as for instance Springfield, Decatur, Bloomington, Lincoln in the case of the Central Illinois District League—but likewise in small rural communities. Thus the organization just referred to held its Fall Meeting at Raymond, whose only Catholic parish consists almost entirely of farmers. The meeting was entirely successful, due to an extent to the interest of the pastor of St. Raymond's parish, Rev. Charles W. Oppenheim. Since members from various parishes of a district, and men of various occupations, participate in these meetings, they cannot help but foster the spirit of Christian solidarity and co-operation. Even though the results of these meetings may not be noticeable immediately, they keep alive the knowledge of the necessity of Catholic organized efforts and preparedness, which circumstance will, we believe, stand us in good stead some day.

While the meetings recorded were typical of the usual endeavors of our federations, recent gatherings of three New York Leagues were partly of a festive nature. The Buffalo Federation honored Messrs. Alois J. Werdein and Jos. M. Schifferli with a banquet in observance of the completion of twenty-five years of service as officers of the local organization and the State Branch. The Brooklyn Federation celebrated their Patronal feast, that of the Immaculate Conception, by attendance at a special service in St. Aloysius church, preceded by a parade. And the New York City Federation observed the feast of their patron likewise by arranging for a church celebration. The last-named group have arranged to aid the efforts of the German American Conference to relieve the distress of immigrants of German extraction. The celebrations noted were marked by instructive addresses dealing with Catholic Action.

A report on the meeting of the fourth Wisconsin District League, held at Menasha, simply registers attendance figures and the election of officers, Mr. G. A. Fahrenkrug, of Menasha, replacing Mr. Joseph Mayer, Sheboygan, as President, on the latter's refusal to again accept office after eight years of service, no mention, however, being made of lectures or addresses. But unquestionably this meeting as well as those, unreported, convened in Minnesota, Ohio, Missouri, and other states, offered the delegates food for serious thought and instruction regarding the duties and purposes of the lay apostolate. This they should do. Thorough presentation of the various phases of the Encyclical "Quadragesimo anno" should, however, henceforth constitute one of the chief aims of the general program of every Catholic organization devoted to Catholic Action.

Animated, evidently, by the Christmas spirit, Mr. John J. Messer, of New York City, wrote us:

"Many thanks for reports and leaflets sent me a few weeks ago. They are very interesting and instructive; they represent besides a volume of labor on your part which is generally all too scantily appreciated. Vergelt's Gott!"

Our Co-operation with Chaplains

For years one of our Christmas charities was directed to the Catholic inmates of the U. S. Penitentiary at Leavenworth, Kansas. Especially those of our readers who attended a boarding school will realize fully the value of the gift, which means so much more to men for whom the days drag on, and who always live in hope of the one which will set them free. Acknowledging receipt of a shipment of periodicals from us to him, Rev. W. J. Kalina, Catholic Chaplain at Leavenworth prison, writes us:

"We appreciate your kindness and generosity. The periodicals are beautiful, and in the name of the men I express to you our sincere gratitude. The men look forward to them, and would have been keenly disappointed if you had failed them. Now they will be very happy."

Except for the help of generous benefactors, we could be forced to curtail charitable action of this kind. It is therefore we register this letter, in order that our members may realize the needs of the Bureau.

Speaking of chaplains, we should record the celebration arranged in honor of the thirty-fifth anniversary of the ordination of Rev. Charles S. O'Gallagher, Chaplain at Base Hospital, Fort Sam Houston, Texas. The anniversary mass was read by Fr. O'Gallagher in the hospital chapel, erected almost entirely through his own efforts, while the dinner arranged for the occasion was given at the Plaza Hotel, San Antonio. Col. Roger Brooke, Commanding Officer of the Station Hospital, was postmaster; Gen. Winans, U. S. A., spoke of the great work accomplished by Fr. O'Gallagher in his capacity as Chaplain at the Hospital, while others proclaimed his virtues as priest, citizen, friend (in this instance it was our member, Rev. Peter Schnetzer who spoke), as a friend of the soldier, while finally, Will Rogers, the well-known humorist, "carried on as only he can, for half an hour", according to the *Southern Messenger*. Furthermore, the various groups of men and women stationed at the hospital, presented Fr. O'Gallagher with a purse of \$735 in gold at a tea, held in the Nurses' Assembly Hall.

Fr. O'Gallagher is the second Chaplain at the Station Hospital, Fort Sam Houston, and assisted by the C. V. Which fact was duly noticed on the occasion and by the press.

Co-operation with the Bureau

An appeal from the Helpers of the Holy Souls at New York, for magazines, addressed to us about a year ago, suggested the desirability of co-operation on the part of our New York groups.

The matter was referred to Mr. W. J. Kapp, president, New York City branch of the C. V., who immediately accepted the task of supplying the lists with the desired number of Catholic periodicals, etc., intended for distribution at the various eleemosynary institutions visited by them.

Mr. Kapp lately assured us that the work was being carried on steadily, and that the Helpers had received "about four times as many periodicals as

they had asked for. During the month of November we sent them over 1,300 copies."

The policy of providing for societies affiliated with the C. V. and the C. W. U. opportunities for engaging in works of charity has been consistently followed by the Bureau from the beginning. In many instances, as in the one just mentioned, federations and branches have willingly accepted the work assigned to them. In other cases, we met with a refusal, or nothing came of the promise to co-operate with us. It is of extreme importance, in the first place, that societies should realize their obligation to engage in Catholic Action, and that, to quote the *Catholic Times*, of London, "practical examples of Catholic Action, as represented by a definite achievement, are immeasurably more welcome and of vastly more use to the cause of Catholicism than all the fine speeches and resolutions which are so easily made but slowly acted upon." Such tasks as collecting Catholic periodicals for distribution among the poor, for instance, or clothing intended for the Indians is not the meanest effort a society may engage in. Nor would it be well to centralize such efforts at the Bureau; such a policy would tend to atrophy the spirit of charity and also initiative.

Individual members may aid us at times by collecting clippings, dodgers, leaflets and pamphlets, intended for the "Extension Encyclopedia", a valuable collection of material of the kind just referred to.

Previous to the recent annual convention of the National Grange, held at Madison, Wisconsin, we appealed to a member in that city to obtain for us as much of the convention literature as possible and likewise the accounts of the meeting printed in the local press. Our commission was carried out most faithfully and resulted in the acquisition of 14 leaflets and pamphlets, and 31 newspaper clippings referring to the Grange. Thus our files containing information on this, perhaps the most important endeavor at organization on the part of American farmers, obtained material for which research scholars will be grateful.

Effective Promotion Efforts

A promotion committee, consisting of Rev. J. A. Vogelweid, of Wardsville, and several laymen (Mr. Ed. Vilm, Jefferson City, Messrs. Fred Vogel, Jefferson City, and Al. Scheppers, Wardsville, the latter two representing the young men's Committee), have helped to bring about the reaffiliation of St. Boniface Men's Society at Koeltztown with the Cath. Union of Mo. The Young Men's Sodality of the same parish joined the Union on the same occasion. The efforts of the little band were effectively supported by the pastor of St. Boniface Parish at Koeltztown, Rev. J. Denner. It is worthy of notice that one of the younger men, in addressing the audience, treated of the Central Bureau and its endeavors.

As chairman of the Promotion Committee of the Cath. Union of Mo., for the rural districts in the state, Rev. Fr. Vogelweid spent a few vacation days last summer visiting priests in various parts of Missouri with the in-

tention of arousing their interest in the aims and efforts of the organization.

Records Dating from 1846 Deposited with Our Library

The D.R.K. Unterstützungs-Verein of St. Louis has set a fine example for other Societies by recently depositing in our Library the Secretaries' minutes, eight well-preserved volumes, dating from December 13, 1846, the day of the first meeting, to October 9, 1921. Only the current minutes were retained.

This society, readers of *C. B. and S. J.* may remember, is the organization which sent Mr. John Amend to Baltimore in 1855 to represent it at the organizing convention of the Central Verein, in which he was destined to play so influential a part. The proceedings of its meeting held November 14, 1854, note receipt of a communication from the "St. Alphonsus Gesellschaft" in Buffalo pertaining to the proposed organization. Besides several other references to the undertaking found in the records of subsequent sessions, there is one in the proceedings of the June, 1855, meeting stating the Constitution of the newly organized Central Verein had been ratified and the Secretary instructed to communicate the thanks of the St. Louis organization to St. Alphonsus Society of Baltimore for the kind reception tendered Mr. Amend during the first convention.

True, few organizations affiliated in the C. V. can offer us records of such age as these. But many have valuable records that cannot be better placed than in our Historical Library.

A Young Men's Sodality 75 Years Old

Seventy-five years of uninterrupted existence of a Catholic society is an infrequent record in our country. Still rarer, however, are the instances of societies or sodalities of young men achieving three-quarters of a century of continuous activity. Yet this venerable age has been attained by St. Aloysius Young Men's Sodality of St. Joseph's Congregation of Milwaukee, which observed its diamond jubilee December 6. The Most Reverend Samuel A. Stritch, Archbishop of Milwaukee, preached the sermon at the solemn high mass, while a banquet following the church service offered a number of speakers occasion to congratulate the organization and to comment on its history.

The sodality, which at the present time, numbers 80 active members, was organized April 20, 1856, one year and two months after the founding of St. Joseph's parish. The Souvenir published on the occasion of its jubilee records several instances of co-operation on its part with the C. V. and its Wisconsin branch:

"On September 4, 1887, the young men took part in an excursion to Chicago, sponsored by the C. V., where a parade was held to commemorate the golden jubilee of the priesthood of His Holiness, Pope Leo XIII."

"On Pentecost Monday of 1890 the society was represented at the solemn founding of the Staatsverband."

The Society also participated in the meeting of our Federation, held at Cudahy in 1911, while in 1914, according to the Sodality chronicle, "delegates were sent to the state convention of the Gonzaga Union," organized, as our readers will remember, under the auspices of the C. V.

Miscellany

The Director of the C. B. has been advised of his appointment to the Committee on Social and Economic Problems of the National Conference of Catholic Charities. He has likewise been invited to become a member of the Committee on Agriculture of the Catholic Association for International Peace.

This year's Charities' Conference will be held in Omaha; no definite date for the meeting has, however, as yet been fixed.

One of our most active and faithful branches, the C. V. of New Jersey, after the death of its Spiritual Director, the late Reverend Edward Francis Schulte, decided immediately to inscribe his name on the In Memoriam membership list of our organization. Together with the remittance for this purpose, Mr. Louis M. Seiz, President, sent a note declaring:

"Our action was prompted by the desire to express our appreciation for Father Schulte's loyal services to the cause of Catholic Action, and likewise for the many and varied sacrifices which he made for our state organization."

Besides authorizing collections for three 'In Memoriam' memberships in the C. V. for as many departed leaders, the 1931 General Convention of the Nat. Cath. Women's Union voted \$100 for a Life Membership for the Associate Director of the C. B., Mr. Brockland. The fee was sent the Bureau during December.

The action of the N. C. W. U. is in recognition of the attendance of the representative of the Bureau at their national and numerous State Branch conventions, and of the Bureau's labors in editing and publishing the *Bulletin* of the organization.

Desiring to add to our Historical collection, St. Joseph Liebesbund of Detroit recently decided to present to us the certificate issued to them in 1868 on the occasion of their affiliation with the Central Verein. Through the courtesy of Mr. John J. Jantz, Secretary, we are now in possession of the document, framed.

The Liebesbund, it may be remembered, observed the diamond jubilee of its founding last September. Inaugurated a year after the C. V., it was in its twelfth year when it joined our Federation, which has enjoyed its loyal support ever since.

As chairman of the Cath. Union of Mo. Committee on Central Bureau Mr. Wm. A. Schmit, of St. Louis, during December addressed a letter to the Secretaries of the affiliated societies in the interest of co-operation with our institution.

Mr. Schmit's communication deals with *Central Blatt and Social Justice*, Free Leaflets, and Mission Aid. It suggests individual subscriptions to "C. B. & S. J.", group subscriptions, and subscriptions by the societies for Public, High School and College Libraries, and urges discussion of some of the contents of each issue, if possible by the Spiritual Director, at meetings. The societies are requested to make use of the Bureau's Free Leaflets, and to respond to letters addressed to them by the Bureau. As means of aiding the Bureau's mission endeavors, the societies are urged to arrange for clothing collections and shipments and for penny, nickel and dime collections. The communication throughout takes cognizance of unfavorable economic conditions, insisting, however, that what is sug-

ested involves practically no sacrifice, while, if action results, much good will be accomplished.

Book Notes

A recent issue of the *Catholic Medical Guardian*, of London, devotes two pages to a discussion of Rev. H. J. Eggemann's translation from the French of Dr. George Surbled's volume on "Catholic Moral Teaching in its Relation to Medicine and Hygiene." The reviewer, Dr. D. Buchanan, takes exception to some of the views put forth by the French physician. Summarizing his opinion of the volume, he declares, however:

"While one has been tempted to criticize the particular opinions in this volume which seem to lend themselves to attack, there is much that is sound and excellent, and the entire tenor aspires more to a counsel of perfection than to the harmless if unimportant utilities of everyday life and practice. It is animated by a fervent zeal for what is superb in Catholic life and aspiration but in that very respect seems more suitable for the edification of the faithful who are already receptive soil for pious needs than as convincing apologetics for the critical observer."

Her Grosse Herder. Nachschlagewerk für Wissen und Leben. Volume I. A bis Battenberg. B. Herder Book Company. Freiburg and St. Louis. Pr. \$9.50.

The present volume is the first promising installment of a reference work planned on a large scale, thoroughly up-to-date in the treatment of the subject matter, and embodying a number of novel technical features intended to facilitate quick orientation and ready application of the theoretical information contained in the several articles to the practical needs of everyday life, for the aim of the work is not only to serve the requirements of the scholar but also to offer helpful advice and guidance to the man of affairs in whatever problem may call for speedy solution. These technical features of arrangement and construction are so unique that they fully justify the claim made in behalf of the undertaking that it really represents a new and superior type of encyclopedia, which we venture to predict will become very popular. To the technical aspect belongs also the wealth of illustrative material which, though lavish, is never irrelevant to the text and is admirably adapted to the purpose of greater clarification. Articles of leading importance, by being boxed or framed, are made to stand out so as to catch the eye and attract the attention of the reader. These mechanical devices, the result of much thought and prolonged editorial experience, place the new encyclopedia in a category of its own. It may be added that the format of the volumes is happily chosen and admits of easy handling.

Desirable as these technical points are, for the Catholic the chief criterion of the usefulness and value of an encyclopedia is the character of its contents. In this respect the reader may be perfectly reassured, for every article reveals the perspective of sound Catholic philosophy. This means that the work gives us a true reflection of life and the cosmic

scheme, since any representation of the universe that ignores the Catholic background cannot but offer a false and distorted picture of reality. The Catholic point of view is comprehensive enough to take in all truth, and, accordingly, it may be asserted without exaggeration that a Catholic encyclopedia of universal scope not only must be the indispensable complement of every non-Catholic work of reference, since none such has as yet been found that would be fair to Catholics, but that for all practical purposes it can take and fill the place of the latter. This is eminently true of *Der Grosse Herder*, because it is not a Catholic encyclopedia in the restricted sense of the American Catholic Encyclopedia but covers the entire range of human knowledge. So much for the general tenor, scope and character of the entire work, which we infer from the qualities of the first volume.

This volume contains much interesting matter pertaining to history, biography, geography, culture, science, philosophy and social economy. Not that the topics enumerated in any way exhaust the contents; but they are singled out on account of the particular interest they have for the readers of *Central Blatt*. How liberally these interests are provided for appears from the following list of items treated in the present volume: Aberglaube, Abfallverwertung, Abrüstung, Absatz, Abschreckungstheorie (criminology), Absolutismus, Abstammungslehre, Abstinenz, Abzahlungsgeschäfte, Ackerbau, Action Française, Agnostizismus, Agrarier, Agrarreform, Agrikulturchemie, Aktiengesellschaft, Aktivismus, Alkoholismus, Alter, Altersversicherung, Amerikanismus, Anarchie, Angestellte, Anschauungsunterricht, Ansteckung, Anthropologie, Antisemitismus, Arbeit, Arbeiter, Arbeiterbewegung, Arbeiterbildung, Arbeitervereine, Arbeiterwohl, Arbeitsgemeinschaft, Arbeitslosigkeit, Arbeitslohn, Arbeitslosenfürsorge, Arbeitsscheu, Arbeitsschutz, Arbeitsrecht, Arbeitsteilung, Arbeitszeit, Arbeitswerttheorie, Armenwesen, Armut, Aufklärung, Aufwertung, Auslandseelsorge, Auswanderung, Auswärtige Politik, Autorität, Autonomie, Baden, Badeorte, Bahnhofsmmission, Banken, Barmherzigkeit. These are samples of what the volume furnishes along the lines of our particular interests. Similar selections could be made for those whose interests are of a different kind. Few indeed will consult the volume in vain for information on any topic that would be sought under the letters comprised within its pages.

Rigorous condensation has made it possible to compress much information into small compass; hence, the articles, without being unduly extended, adequately cover their respective subjects and can be read at a very short sitting. It remains our opinion that an article in an encyclopedia need not and should not be a complete treatise on the matter in question. Considering the excellent material make-up of the volume, it is very reasonably priced. Whoever subscribes to the complete work not only does himself a real service but likewise gives much needed encouragement to German Catholic scholarship.

C. B.

Central-Blatt and Social Justice

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Das Komitee für Katholische Aktion:

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Central Bureau of the Central Verein,
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"Unser tägliches Brod gib uns heute!"

In Wien, wo die konservative Richtung im katholischen Staats- u. Sozialdenken bis in die Gegenwart weiterbesteht, besass man für den verstorbenen Pfarrer Kirchesch und die von ihm vertretenen Grundsätze und Anschauungen volles Verständnis. "Schönere Zukunft" sowohl als auch "Das Neue Reich" widmeten seinem Andenken verdiente Anerkennung. Der Aufsatz Otto Steinbrinks, veröffentlicht in der zuerst genannten Zeitschrift, charakterisiert das Vorhaben des Verstorbenen trefflich mit dem Hinweis: "Kirchesch wandelte die Pfade, die ein Freiherr v. Vogelsang, Bischof v. Ketteler, Graf Galen u.a. beschritten." Er war mit anderen Worten Vertreter einer gesunden Sozialreform und forderte allen Gegnern zum Trotz das Ständeprinzip als Grundlage einer in christlichen Grundsätzen verankerten Mittelstandspolitik.

In der Absicht, den verstorbenen Priester und Sozialführer unsern Lesern näherzubringen, unterbreiten wir hiermit einen ebenso zeitgemässen wie bedeutungsvollen Abschnitt aus einer von Kirchesch in der "Christlichen Demokratie" veröffentlichten Artikelreihe über die "Sozialen Lehren des Vater-Unsers." Und zwar vermögen wir uns auf seine besondere Erlaubnis, diesen Aufsatz abzudrucken, zu berufen. Sie wurde uns vor längerer Zeit bereits gewährt, als weder wir noch Pfarrer Kirchesch zu ahnen vermochten, die Abhandlung werde gewissermassen als Nachruf für ihn in unseren Blättern gedruckt werden. Unser verwöhntes Volk, dem selbst seine gegenwärtige Lage noch nicht die Einsicht zu vermitteln vermochte, dass ihm hohe Löhne und Saläre wenig frommen, wenn das Geld alsbald für Luxus Zwecke aufgewendet wird, hat das Verständnis für den rechten Sinn der Brodbitte besonders nothwendig.

* * *

Es ist sicher, dass der unendlich weise Gott und Heiland, der uns das Vaterunser in seiner ganzen Form gelehrt und als Gebet gegeben hat, nicht planlos die einzelnen Bitten aneinandergereiht hat. Schon die Theilung des Gebetes des Herrn in die drei ersten Bitten, welche sich auf Gott und seine Ehre beziehen, und die vier letzten Bitten, welche für uns Menschen etwas von Gott erleben, lässt dies erkennen.

Wenn man etwas näher zusieht, dann merkt man, dass im ganzen Vaterunser die Ehre und Verherrlichung Gottes der leitende Gedanke ist. Die drei ersten Bitten haben diese Ehre direkt zum Gegenstande, während die vier letzten Bitten die Hindernisse für die Verherrlichung Gottes bei den Menschen hinwegzuräumen suchen. Und da ist es sehr bezeichnend, dass das erste Hindernis durch die Brodbitte beseitigt werden soll.

Obgleich es ja auffallend erscheinen könnte, dass die Bitte um den täglichen Unterhalt und damit um Befreiung von übermässigen körperlichen Sorgen von Jesus Christus vor die Bitte um Abwendung der Seelensorgen—Schuld, Versuchung und Uebel—gesetzt ist, so hat dies doch seine guten Gründe. Die alten Heiden hatten schon ein Sprichwort: "primum vivere, deinde philosophari"—zuerst muss man etwas zum Leben haben, dann kann man auch Wissenschaft treiben, und ein anderes Sprichwort heisst: "anima sana in corpore sano"—die Gesundheit der Seele bedarf eines gesunden Leibes.

Nun ist es ja wahr, dass auch ein kranker Mensch eine übernatürlich sehr gesunde, ja heiligmässige Seele haben kann, und so viele grosse Heilige sind gerade bei und trotz ihrem kranken Körper zur Höhe der seelischen Vollkommenheit gelangt. Auch ist es wahr, dass trotz grosser Armuth der Mensch heldenmässig den Weg der Gebote Gottes, ja den Weg der Vollkommenheit laufen kann—aber trotz alledem bleibt es ebenso wahr, dass bei der Masse der Menschen übergrosse irdische Sorgen um Speise und Trank, um den täglichen Unterhalt die Wirkung haben, dass der Mensch die Verherrlichung Gottes ausser acht lässt, keine Zeit und keinen Sinn dafür findet, ja allzu leicht zur Uebertretung der Gebote Gottes verleitet wird. Dies hat die Hl. Schrift selbst an verschiedenen Stellen ausgesprochen, und darum fleht der Weise des Alten Bundes mit Recht: "Gib mir nicht Armuth . . ., damit ich nicht aus Armuth zum Stehlen genöthigt werde und falsch schwöre beim Namen meines Gottes" (Spr. 30, 9.). Mag darum auch in der Hl. Schrift die Armuth gepriesen werden, so ist darunter doch nicht die Bettelarmuth verstanden, sondern ein Zustand, in dem der Mensch um das tägliche Brod seine Kräfte anstrengen muss, ohne zu einem Ueberfluss zu gelangen. So war auch die hl. Familie arm, aber nicht bettelarm, sondern sie hatte auf Grund ihrer täglichen Arbeit ihren bescheidenen, täglichen Unterhalt. Bettelarmuth oder, wie man sagt, Pauperismus wirkt bei der Masse der Menschen nicht sittlich gut.

Deshalb ist für die breite Volksmasse die sichere Erlangung des bescheidenen, täglichen Brotes erste Vorbedingung, um den Dienst und die Verherrlichung Gottes hienieden zu pflegen, und damit erklärt sich auch, weshalb der Heiland die Brodbitte den drei anderen Bitten vorangestellt hat.

Dies aber gibt allen denen, welchen die Ehre und Verherrlichung Gottes am Herzen liegt und die mit ganzer Sehnsucht wünschen, dass Gott überall auf Erden von der weiten Menschenfamilie möglichst geliebt und geehrt wird, einen ganz deutlichen Fingerzeig dafür, auf welchem Wege sie dieses ihr Ziel zur Ehre Gottes erreichen können. Sie müssen eben mit allen zu Gebote stehenden Kräften danach trachten, dass jene erste Vorbedingung möglichst bei der Masse der Christen vorhanden ist, nämlich die Möglichkeit der sicheren Erlangung des bescheidenen, täglichen Brotes. Sie müssen also bei dem Erwerb ihres Brotes nicht den anderen die Erlangung des täglichen Brotes unmöglich machen,

vielmehr darauf achten, dass auch die Nebenmenschen ihr Brot finden können, ja sie müssen gerade den kleinen Leuten behilflich sein, damit diese ihr bescheidenes Auskommen haben. Darum sehen wir auch in der Geschichte der Kirche, wie diese und ihre Diener, die Priester, nicht nur für das Seelenheil der Gläubigen besorgt waren, sondern auch das körperliche Wohl derselben auf alle Art sicherzustellen suchten. Ja, meist bahnten die ersten Glaubensboten und bahnen auch jetzt noch die Heidenmissionäre durch Schaffung irdischer, materieller Vortheile für die Heiden sich den Weg zu ihren Herzen, zu ihrem Seelenheile.

Die Erkenntnis, dass ein materielles Wohlbefinden des Volkes die Vorbedingung ist, um es geistig und seelisch beeinflussen zu können und zu Gott emporzuführen, liess auch unsere letzten Päpste, besonders Leo XIII. und Pius X., die Lösung der sozialen Frage, auch nach ihrer materiellen Seite, als das höchste heutige Bedürfnis erklären. Wer daher heute in den für Sittlichkeit und Glaube so sehr nachtheiligen Einfluss, welchem die proletarisierten, in dem riesigen Menschenknäuel der Industrie- und der Grossstädte zusammengewürfelten Massen ausgesetzt sind, einen Einblick hat, der sollte sich doch nicht der Täuschung hingeben, man könne die Masse dieser armen Fabrikarbeiter im warmen Christenthum erhalten oder gar wieder zum thätigen Christenthum zurückführen, ohne dass man vorher danach trachtet, sie jener entsittlichenden Sphäre zu entziehen. Nein, die Schuld und Sünde, die Verwundung und alles Uebel wird nicht eingedämmt, die fünfte, sechste und siebte Vaterunserbitte gehen nicht in Erfüllung, wenn nicht zunächst die Erfüllung der vierten Bitte, das tägliche Brot, sicher gestellt ist. Und wenn man mir sagt, nun, die Fabrikarbeiter, welche 4, 5, 6 und mehr Mark pro Tag verdienen, haben doch ihr tägliches Brot, so erwidere ich, ja, das haben sie zwar, aber sie sind gezwungen, dieses tägliche Brot zu verdienen und zu verzehren unter Bedingungen und in einer Umgebung, welche diesem Brote einen allzu bitteren Beigeschmack geben, so dass sie des Brotes nicht froh werden könnten, selbst wenn es genügend vorhanden sein sollte.

O, man breche doch nicht leichtthin den Stab über die armen Proletariermassen, man schelte sie doch nicht unzufrieden und anmassend, genussüchtig und gemein; es gibt ja solcher Art Menschen, wie in jedem Stande, so auch bei den Arbeitern, aber wahrlich, es ist ein hartes Brot, welches ein Fabrikler zu essen bekommt. Seine Familie auseinandergerissen, der eine hierhin, der andere dorthin verschlagen, essen sie das Brot der Verbannten von Haus und Hof, Gatten und Kind; das Brod des mammonistischen Kapitalismus lastet schwer auf ihnen, sie essen ein Brot der Knechtschaft, ja Ketteler, der grosse soziale Bischof, nennt es das Brot der modernen Sklaven, und die Verwundungen und Aufreizungen durch die Volksführer sind so stark, dass selbst bei dem christlichen Arbeiter sich leicht das Brot in ein Brot des Hasses verwandelt. Ja die sittlichen Gefahren,

denen der Proletarier beim Erwerb seines Brotes ausgesetzt ist, die unnatürlichen und entsittlichenden Lebensbedingungen sind schuld daran, dass das Proletarierbrot nicht jenes tägliche Brot ist, um welches wir im Vaterunser bitten. Nur dies erklärt die Thatsache, dass dem kleinen selbständigen Bauer, dem kleinen selbständigen Handwerker an seinem Familientische das trockene Brot besser schmeckt und ihn zufriedener hält als das mit Wurst belegte Butterbrot, welches der Fabrikler auf seiner Arbeitsstätte verzehrt.

Darum helfe, wer helfen kann, der grossen Volksmasse wieder ein Brot schaffen, bei dem Zufriedenheit und Glück bestehen kann, es ist das bescheidene Brot des breiten Mittelstandes.

Das Staatslexikon der Görres-Gesellschaft: IV. Band.¹⁾

Wieder liegt ein neuer Band des auf 5 Bände berechneten Werkes, das 1932 abgeschlossen sein wird, vor, der 4. Band, durchaus wieder auf der Höhe, ganz auch in der Linie der früheren Bände, die ich in dieser Zeitschrift angezeigt habe. Eine Reihe beachtenswerther Aufsätze enthält auch dieser Band wieder. Das soziologische Gepräge geben ihm die Beiträge der "Solidaristen", vor allem die beiden Jesuiten Nell-Breuning und Gundlach in den Artikeln Pfandrecht, Preis und Preisgerechtigkeit, Proletariat, Religiöser Sozialismus, Rente, Solidarismus, Sozialismus, Spekulation u. a., in denen die Lehren des verstorbenen Meisters der deutschen Jesuitenschule, Heinrich Pesch, erfolgreich festgehalten und auf die nunmehrige Problematik angewendet werden. In dieselbe Richtung fallen die Beiträge von Joh. Messner (Schriftleiter der Wiener Zeitschrift "Das Neue Reich"), der in nicht weniger als neun knapp aufeinanderfolgenden Artikeln zu Worte kommt: Soziale Frage, Soziale Gerechtigkeit, Soziale Ordnung, Sozialethik, Sozialkonservatismus, Sozialkritik, Sozialliberalismus, Sozialpolitik, Sozialreform. Man wird dies etwas viel und ermüdend finden, vieles hätte überdies auf knapperem Raume gesagt werden können; man wird deshalb aber dem Verfasser nicht absprechen können, dass er auf allen diesen Gebieten, bedingt durch seine "solidaristische" Ausgangsstellung, durchaus zu Hause ist. Wie ich selbst über diese Ausgangsstellung denke, habe ich in diesen Blättern oft genug ausgeführt, um nicht auch diese Hinweise damit belasten zu müssen. Dies um so mehr als eine Wiederholung dessen den Anschein erwecken könnte, als sollte die zweifellos bedeutsame und auch für den methodisch auf anderem Boden stehenden Beurtheiler unentbehrliche Leistung, die im Staatslexikon liegt, irgendwie geschmälert werden. Dies muss auch gegen Versuche, meine grundsätzliche Stellungnahme zum 1. Band des Werkes in dieser Zeitschrift im Sinne einer Unbrauchbarkeitserklärung

¹⁾IV. Band: Papiergeld bis Staatsschulden. Mit 79 Bildern und Kärtchen. X Seiten und 1952 Spalten; 7 Tafeln. Gebunden in Leinwand, pro Band \$10.00.

desselben auszuschroten, nachdrücklichst betont werden.

In objektiver Weise hat die Redaktion des Staatslexikons, gewissermassen zum Beleg auch für die andere Richtung im deutschen Katholizismus, in den Artikeln "Paternale Staatstheorie" und "Staatsmystik" dem Verfasser dieser Anzeige in ausreichender Weise das Wort erteilt. Eine redaktionelle Fussnote jedenfalls zu dem ersten der beiden Artikel besagt, dass er als 'Orientierung über die barock-romantische, platonische Tradition des Katholizismus verstanden werden möchte. Ich selbst habe, wenn auch von dieser Tradition herkommend und bestimmt, den Versuch gemacht, in meinen Beiträgen nur rein wissenschaftliche Erkenntnisse zu bieten. Kultursoziologisch gesehen aber sind die beiden genannten Artikel trotzdem zweifellos Beiträge zur "sakralen" Deutung des Staates, wie sie dem Katholizismus seit der Romantik immer mehr verloren gegangen ist, trotzdem aber neben der technischen Bewältigung des modernen sozialen Apparates, die sehr viele Artikel des Staatslexikons in virtuoser Weise verrathen, nothwendig bleibt. Es ist das für die geistige "Theokratisierung" der Kultur, mit der das Christenthum steht und fällt, unabweisbare und durch die Wissenschaft mit zu leistende Bemühen und Ringen sozusagen um einen neuen "Mythos" der abendländischen Kulturzeit, in der wir stehen. Faschismus und Bolschewismus, die einander ja sehr strukturverwandt sind, besitzen in bewusster Form einen solchen kulturnothwendigen "Mythos", das heisst eine Ausrichtung alles Denkens und Schaffens auf einen letzten Weltzusammenhang. Der Katholizismus hingegen muss etwas kultursoziologisch Gleichwerthiges erst wieder aus sich herauskristallisieren, wenn er diesen beiden gewaltigen Bewegungen des Geistes standhalten will. Wie sehr frühere Epochen hiezu imstande waren, wie sehr z. B. der Barocco innerlich fähig war, aus dem Christenthum einen solchen "Kulturmythos" zu gewinnen, erweise ich in meinen Beiträgen zur "Staatsmystik" in den beiden Festschriften für Dominicus a Jesu Maria und Antonius von Padua (Wien 1930/31, Gsur u. Co.).

Von grossem Werth im neuen Band des Staatslexikons sind die Beiträge zum Sozialismusproblem, das ja mehr denn je auch im deutschen Katholizismus Gegenwartsproblem wird. Der Artikel Gundlach über das Proletariat korrespondiert mit seiner schon früher entwickelten Klassenkampftheorie, ebenso sein Artikel über den Sozialismus mit der Deutung des Marxismus durch Messner im 3. Band des Staatslexikons. Die Ablehnung des religiösen Sozialismus durch Gundlach, die viel weiter geht, als die Enzyklika "Quadragesimo anno" (in der für Verhältnisse à la England Ausnahmen zugebilligt und im übrigen der ideologische vom sich entwickelnden, realen Sozialismus deutlich unterschieden wird!), beruht theilweise auf falschen Voraussetzungen. So hätte Gundlach eine auch nur oberflächliche Kenntnis der österreichischen Verhältnisse davor bewahren müssen, den Führer der österreichischen Sozialdemokratie, Otto Bauer, Ver-

fasser einer Schrift "Sozialdemokratie, Religion und Kirche" (1927), mit dem gleichnamigen Führer der Religiösen Sozialisten in Oesterreich zu verwechseln, der in allen seinen Publikationen (z.B. Zeitschrift "Menschheitskämpfer"), sich immer wieder entschieden zum Katholizismus bekennt. Solche grobe Schnitzer, auf die dann noch eine ganze Theorie aufgebaut wird (Sp. 840), müssen natürlich im letzten Band des Werkes berichtigt werden. Unzureichend ist auch der Aufsatz von P. Cyrill Fischer O. F. M. über "Sozialdemokratie in Oesterreich". Es wird sich noch vor dem endgiltigen Abschluss des Werkes als nothwendig erweisen, gerade von konservativer Seite dem "Austromarxismus" und insbesondere seiner Wiener Kommunalpolitik, die notabene auf Luegers Spuren vorangeht, eine objektivere Würdigung angedeihen zu lassen, als sie bisher (z. B. in gelegentlichen Bemerkungen Nell-Breunings über Mietherschutz und "Wohnungsbolschewismus") zutage tritt. Ich habe hiefür die Linien angeben in meinem Aufsatz über die "Wiener Wohnungspolitik" im Maiheft des Münchener "Hochlandes".

Von biographischen Artikeln hebe ich die beiden von Joh. Hollnsteiner über die Oesterreicher Scheicher und Schindler heraus, die am Anfange der christlich-sozialen Bewegung standen. In einem Artikel "Romanität" spricht sich der Schweizer Comte de Reynold über diesen von ihm neugeprägten und seither in vielem richtungsweisenden Begriff aus.

Noch sehr vieles wäre zu erwähnen. Es wäre ebenso leicht eine lange Reihe von erstklassigen Artikeln anzuführen wie solche, mit denen man sich kritisch auseinanderzusetzen hätte. Jenseits von Lob und Tadel aber bleibt das Staatslexikon das sozialwissenschaftliche Nachschlagewerk des deutschen Katholizismus aller Staaten und Kulturkeise, an den keine Schule oder Richtung vorübergehen kann, das vielmehr alle benützen müssen und dankbar für die Leistungen namentlich der Redaktion, auf die hier alles ankommt, immer wieder benützen werden.

DR. ERNST KARL WINTER (Wien).

Es ist eine ernste Pflicht jedes Christen, sich über die Natur des sogenannten modernen Staates, über die Grundsätze desselben und ihre nothwendigen Folgen richtig zu werden. Der moderne Staat ist der Staat ohne Gott, ohne Christus; der Staat, der nichts ausser und über sich anerkennt, das höher stünde wie er. Wo aber das Licht des Christenthums nicht mehr leuchtet, da ist sofort wieder die Finsternis des Heidenthums. Daher die tiefe Verwandtschaft zwischen dem modernen Staat und dem Heidenthum. Es besteht zwischen beiden nur ein doppelter Unterschied. Das Heidenthum war einerseits nicht religions- und gottlos; es diente nur falschen Göttern, während der moderne Staat in seinem Prinzip gott- und religionslos ist.

BISCHOF KETTLER

Aus Central-Verein und Central-Stelle.

Die Völker büßen nun für Sünden von Jahrhunderten, für jene Sünden, die sich anhäuferten, seitdem die Weltgewalt sich von der Anerkennung Gottes im öffentlichen Leben losgesagt, Trennung von Kirche und Staat proklamiert, die Kirche mit feindlichen Gesetzen unterdrückt und geknebelt haben und sie bevormunden. Die Völker büßen für den sogenannten Liberalismus.

Dr. Sigmund Waitz,

Bischof u. Apostol. Adm. Innsbruck-Feldkirch.

Cahensly über den Stand der deutschen Sprache in unserem Lande.

Es wird so oft behauptet, der Weltkrieg habe den Rückgang der deutschen Sprache in unserem Lande veranlasst. Er mag ihn beschleunigt haben; vorsichtige Beobachter erkannten jedoch bereits vor dem Kriege, dass keine fremde Sprache auf die Dauer sich zu halten vermöge, werde im amerikanischen Volke.

Im Jahre 1910 besuchte der damalige Generalsekretär des St. Raphael-Vereins, der verstorbene, viel angegriffene Kommerzienrath P. P. Cahensly, Kanada und unser Land. Im Oktoberheft des "St. Raphaels-Blattes" schilderte er sodann die auf dieser Reise gewonnenen Eindrücke. Der in vielfacher Hinsicht bedeutungsvolle kleine Bericht kommt zunächst auf den Stand der deutschen Sprache in Amerika zu sprechen, und zwar in dem Abschnitt, der über des Reisenden Aufenthalt in Chicago handelt.

Es werde dort bitter über Priestermangel geklagt, namentlich über slawischen; junge Geistliche aus Europa, oder Kandidaten des geistlichen Standes seien dort sehr erwünscht. "Aber die Erhaltung der fremden Idiome ist unmöglich in solch rücksichtslos rastendem Erwerbsleben," heisst es dann weiter, "dass nur die englische Sprache benutzt. Auch das Deutsche geht hier unter; kaum in einer der ursprünglich rein deutschen Pfarreien sind noch Deutschredende in beträchtlicher Zahl."¹⁾

Beim Erzbischof von Chicago, Quigley, traf Hr. Cahensly mit dem Kardinal-Legaten Vannutelli zusammen, "der sich äusserst rühmend über die deutschen Katholiken in den Vereinigten Staaten aussprach, die ihn überall mit offenbar aufrichtiger Herzlichkeit und in echt katholischer Gesinnung mit den grössten Ehren empfangen hätten."

Bei dieser Gelegenheit sei ein bedauernswerthes Vorkommnis verzeichnet, das uns Cahensly selbst mittheilte während seines Besuches in St. Louis, wohin er von Chicago gereist war. Es war sein Wunsch gewesen, sich an der in Newark im gleichen Jahre abgehaltenen Generalversammlung des C. V. zu betheiligen. Sein Vorhaben begegnete dem offiziellen Bescheid, seine Gegenwart sei dort unerwünscht! Der edle Mann sprach sich ohne jede Bitterkeit im engeren Kreise, bestehend aus dem verstorbenen Joseph Gummersbach, Inhaber der B.

Herder Book Co., Hr. Arthur Preuss, und dem damaligen Schriftleiter der "Amerika", über diese Erfahrung aus. Auch diese Episode gehört in die traurige Geschichte des sog. Cahenslyismus.

Die Presse muss unserer Eigenart angepasst sein.

Das Erscheinen des englischen "Wanderers" wurde vor Jahresfrist an dieser Stelle begrüsst, ausgehend von der Erkenntnis des Bedürfnisses einer unsrer Eigenart, d. h. dem Wesen unsrer Rasse Rechnung tragenden Presse in der Landessprache. Solchen Erwägungen sei folgendes hinzugefügt.

Bei der Todtenfeier der Münchener Schutzpolizei, abgehalten in der Theatinerkirche, hielt Kardinal Faulhaber die Predigt. Bei aller Verneinung des Nationalismus und eines jeden Versuchs, die Religion Christi zu nationalisieren, erklärte sich der gelehrte und tiefblickende Erzbischof von München-Freising für die Erhaltung berechtigter nationaler Eigenart.

"Die Menschen haben verschiedene Gesichter," heisst es in der Predigt, "verschiedenes Tempo und Temperament, und dabei doch die gleiche unsterbliche Seele. So kann auch die christliche Religion bei verschiedenen christlichen Völkern ein verschiedenes Gesicht haben und doch in dem, was ihr innerstes Wesen ausmacht, die gleiche Seele bewahren. So dürfen wir von einem deutschen, einem französischen, einem spanischen Gesicht des Christenthums sprechen. Freilich nicht in dem Sinn und Ton, in dem der Pharisäer im Tempel sich am Altare aufpflanzte und an der Stätte des Gottesdienstes sein Eigenlob ausposaunte: 'Herr, ich danke dir, dass ich viel besser bin als die anderen.' Vielmehr in dem Geist, in dem Petrus und Johannes zum Grabe Christi eilten. Beide Apostel waren von der Liebe zum Heiland beseelt. 'Beide im Laufschrift.' Und doch hatten sie dabei verschiedenes Tempo und verschiedenes Temperament. Johannes überholte den Petrus mit der grösseren Behendigkeit auf dem Wege, Petrus überholte den Johannes mit dem grösseren Mannesmuth am Grabe."

Um jeder Möglichkeit eines Missverständnisses vorzubeugen, erklärte Kardinal Faulhaber noch des weiteren:

"Ich rede nicht von einem deutschen Christenthum, nicht von einem nationalen Christenthum als einer Abart des Christenthums Christi. Ich sage nicht, jedes Volk könne die christliche Religion nach seinem Geschmack und Rassegeist sich zurechtlegen und nach seiner Art selig werden. Von der Seele des Christenthums lassen sich keine Abstriche machen. Dagegen wird in der Art und Weise, wie ein Volk das Christenthum aufgenommen, in seiner Geschichte ausgeprägt hat und heute im Volksleben bekennt, der Volkscharakter und die volkliche Eigenart immer wieder zum Vorschein kommen. Das schönste Beispiel dafür bleibt Heiland, dessen Sänger die alte germanische Mannentreue für den Heiland wie für einen germanischen Volkskönig aufruft."

Durch die Verpflanzung nach Amerika büssen wir Katholiken deutschen Stammes nicht auf einen Schlag jene Eigenart ein, von der Kardinal Faulhaber hier spricht, und die das Ergebnis der Entwicklung ist, aller jener Einflüsse, die seit Jahrtausenden das Wesen unserer Vorfahren gemodelt und bestimmt haben. Das Dichterwort: "Was du ererbst von deinen Vätern, erwirb es, um es zu besitzen," können wir nur dann bewahrheiten, wenn wir bewusster Weise das geistige Erbgut unserer Vorfahren pflegen, und dazu bedürfen wir u. a. einer Presse auch in der Landessprache.

¹⁾ Loc. cit. pp. 74-75.

Josephinum und C. V.

Obgleich unsern Lesern das so bedeutungsvolle Ereignis der Einweihung des neuen Josephinums bereits aus den Zeitungen bekannt wurde, wollen wir dennoch nicht unterlassen auf das auch für den C. V. wichtige Ereignis hinzuweisen. Gehört doch dieses Seminar im eigentlichsten Sinne des Wortes zu den wenigen grossen Gründungen in Amerika, die man gänzlich als deutsche katholische That zu bezeichnen vermag.

Der von Monsignor Jessing gefasste Plan der Gründung einer Priestererziehungsanstalt, die für alle Zeiten den deutschen Gemeinden in ganz Amerika Seelsorger zu gewähren bestimmt sein sollte, hat in dem gegenwärtigen, vom Apostolischen Delegaten, Erzbischof Fumasoni-Biondi, geweihten Gebäudekomplex seinen konkreten Ausdruck gefunden, wie ihn der muthvolle Mann sich wohl niemals vorzustellen vermochte.

Msgr. Jessing sowohl wie auch seine Nachfolger, Msgr. Soentgerath und Msgr. Och, waren, das darf man getrost behaupten, Freunde und Mitarbeiter unseres Central-Vereins. Jessing vermochte sich sogar für die zu einer Zeit vom C. V. geplante deutsch-amerikanische Universität zu begeistern; in seinem "Waisenfreund" leistete er diesem Vorhaben Vorschub. Msgr. Soentgerath anderseits setzte auf der zu Dubuque im Jahre 1907 abgehaltenen Generalversammlung unseres Verbandes sein ganzes Ansehen ein zu Gunsten der Gründung des Komitees für soziale Propaganda, dem er mehrere Jahre lang angehörte. Somit beförderte er den neuen Kurs, dem die C. St. ihr Bestehen verdankt. Sein Nachfolger im Komitee, der jetzige Rektor des Josephinums, Msgr. Joseph Och, förderte als Schriftsteller und auch als Festredner auf den Generalversammlungen des C. V. sowohl als auch auf jenen einer Reihe von Staatsverbänden unser Programm.

Die Mitglieder des C. V. werden sich daher stets dankbar des Josephinums und seiner Rektoren erinnern, deren einem es nun vergönnt war, die Studenten aus der Enge baufälliger Räumlichkeiten in eine Reihe ihrem Zwecke völlig entsprechender Neubauten zu versetzen.

Ein Hindernis des Zusammengehens mit dem D. A. N. B.

Die politische Einstellung des neuen "Deutsch-amerikanischen Nationalbunds" betont "Der Auslandsdeutsche," Organ des Deutschen Ausland-Instituts in Stuttgart, im ersten Dezemberheft des eben verflossenen Jahres. Es heisst da:

"Entscheidend für das Programm des Bundes ist, dass er politisch sein will. Er will also Stellung nehmen bei der Wahl von Präsident und Vizepräsident der Vereinigten Staaten, zur Einwanderungs- und zur Prohibitionsfrage. Dieser Beschluss wurde im Organisationsausschuss mit 9:3 Stimmen gefasst; namens der Minderheit reichte der Delegat der Steubengesellschaft, Theodor Hoffmann, Neu York, einen zwar protokollierten, aber abgelehnten Bericht ein."

Der besprochene Umstand bereits untersagt es dem C. V., gemeinsame Sache mit dem Nationalbunde zu machen. Darüber sollte in unsern Reihen kein Zweifel bestehen.

Briefwechsel des verst. Hr. Spaeth unserer Bibliothek überwiesen.

Die auf die Kath. Union v. Ill. sich beziehenden Briefe aus dem Nachlass des verstorbenen Hr. Anton Spaeth befinden sich zur Zeit in den Händen eines eifrigen Mitgliedes jenes Verbandes, der sich um die Sammlung historischen Materials bereits verdient gemacht hat.

Dieser Herr schrieb uns jüngst, er habe die Papiere geordnet, geheftet nach Sektionen und für das Ganze ein Inhaltsverzeichniss angelegt. Bei dieser dankenswerthen Arbeit gelangte der fleissige Sammler zu der Einsicht, wie viel der verstorbene Hr. Spaeth, als Präsident der Kath. Union v. Ill. für diesen Verband geleistet hat. Er schreibt uns darüber:

"Hr. Spaeth hat so viel für den Vereinsbund gearbeitet, so viel Zeit und Geld geopfert, wie es sich niemand, der nicht Gelegenheit hatte, die Einsicht in seine Thätigkeit zu erlangen, die mir nun gewährt war, vorzustellen vermag. Es gebührt ihm mehr als nur ein schöner Dank."

Darauf folgt der Vorschlag, die gesammelten Schriftstücke der C. St. für die Historische-Bibliothek zu übergeben, worauf wir mit Freude eingingen. Männern wie Spaeth, verdankt der C. V. ungemein viel, mehr als die meisten Mitglieder ahnen. Woimmer sich ein blühender Verein oder ein blühender Verband findet, da findet man auch Beamte seines Schlages, die Opfer bringen für die gute Sache. Wo solche Männer fehlen, da gehen Vereine und Verbände den Krebsgang. Leider kommt es jedoch auch vor, dass opferwillige Beamte einer gleichgültigen Mitgliedschaft gegenüber stehen, die sich nicht aufrütteln lässt und auf keine Vorschläge der Führer eingeht. Wo das der Fall, ist das Ende nicht fern.

Nekrologe.

Der am 20. Dezember zu West Point, in Nebraska, als Pfarrer der dortigen Mariengemeinde verstorbenen Prälat Ferdinand Peitz unterhielt seit langem Beziehungen zu der C. St. Von der Ueberzeugung durchdrungen, die gegenwärtigen Zustände forderten eine Umwandlung im Geiste christlicher Sozialreform, war er seit Jahren Leser unserer Zeitschrift und Beförderer der von uns veröffentlichten Anschauungen. Vor etlichen Jahren versuchte der Verstorbene auch unter seinen Gemeindemitgliedern Verständnis für die sozialen Probleme der Gegenwart zu erwecken durch Gründung einer sozialen Bücherei. Sie erwies sich als ein Fehlschlag, was für Msgr. Peitz eine Enttäuschung war. Der Umstand, dass in Nebraska weder ein Staatsverband noch selbst ein Distriktsverband besteht, verhinderte ihn, unserer Sache Vorschub zu leisten.

In Deutschland geboren, war Msgr. Peitz als Knabe mit seinen Eltern nach Amerika gekommen. Seit dem 20. März, 1899, Priester, wurde er im Jahre 1914 Nachfolger eines anderen Freundes des C. V., des hochw. Msgr. Josef Ruesing, als Pfarrer der Gemeinde zu West Point.

* * *

Obgleich der jüngst verstorbene New Yorker Fabrikant Henry Heide dem C. V. fernstand, möge seiner dennoch hier gedacht werden, wegen seine